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THE CALL
of
A WORLD TASK
IN WAR TIME

J. LOVELL MURRAY

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of
A WORLD TASK
IN WAR TIME

BY
J. LOVELL MURRAY
Educational Secretary Student Volunteer Movement

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PREFACE

THESE studies have been prepared as part of the advance missionary program which emanated from the Student Volunteer Conference held at Northfield, Mass., January 3-6, 1918. It was felt by leaders of the Student Christian Movements in the United States and Canada that accompanying a call to the students of these nations for intensified missionary undertakings in this college year there should be the promise of a new course of study interpreting the present world situation in terms of missionary responsibility. It was with much reluctance that the writer consented to prepare a book within the brief compass of a month on so immense and important a subject. The haste with which it has been written will account in part for its obvious limitations of material and style. For those who will use this book as a textbook for group study there have been added Questions for Thought and Discussion and Suggestions for Auxiliary Reading.

J. L. M.

New York, February 9, 1918.

INTRODUCTION

TO THE THIRD (REVISED) EDITION

In the months that have intervened since the first edition of this book was printed there has been developing in Allied countries a clearer discernment of the issues at stake in the War. This has been due partly to processes of education and partly to historical developments. The selfishness, brutality and perfidy of the German military command have startlingly been made manifest and their secret purposes have been unmasked. This has been true most notably in their shameless treatment of Russia and Roumania. Among the nations linked with Germany there has come as a result a lack of confidence and unity. On the other hand, among the Allies has come a new unity based on a new recognition of the utter necessity of winning the War if the world is to be saved from militarism and the rule of force and saved to righteousness and democracy and peace. The altruistic and noble aims of the Allied cause have become clarified and have gained in fervid acceptance by the individual citizen. In the last hamlet of our lands it is being realized that every man and woman of us must stand up and be counted as a zealous, unsparing champion of the rights of humanity.

In other words, gradually it is being recognized that merely winning battles, even the last battle, and rendering Prussianism impotent may not spell real victory for our cause. The extinction of Prussian militarism is only incidental to the supreme end for which we are fighting, namely, the development of a new international spirit, a spirit of respect, cooperation and good will that will fully observe the Golden Rule among nations.

We must fortify ourselves with this great conviction, for ahead of us lie stress and strain and increasing losses. The toll of death will grow longer and the sacrifices we must all bear will be heavier as the weeks pass by. We must know that the price is none too great to pay. We must be convinced in our souls that only by going on to the end, the most bitter end, can we make all the past progress of humanity a success, ensure that the utmost sacrifices of these present desperate years are not in vain and guarantee that the generations unborn will be immensely benefited.

We are seeing more clearly than ever that at its root this world conflict is the clash of two opposite principles, the principles of materialism and spirituality, of brute force and good-will. And back of that it is the clash of two opposite conceptions of God—on the one hand as Thor, on the other hand as God, the loving Father. That is it. There lie our satisfaction and our hope amid all the pain and darkness of these evil hours. We are fighting for God, for the Fatherly God, for the God of Jesus Christ.

From this point of view, the impression is ever deepening that ultimately this is not a war between this group of nations and that group of nations, but between good and evil. Whatever may be said about war in general, the conviction is steadily taking hold that this War, so far as we are concerned, is not a condemnation but a vindication of the religion of Jesus Christ. It is the expression of a vital, victorious Christianity.

So we are seeing that Christ is the only solution of the world's problem and the only hope of world democracy. He must be proclaimed to the nations. Democracy can be firmly established only where His spirit and teachings have been accepted. Therefore the spreading of His doctrine in the world is not one thing and the struggle against autocracy and militarism another. They are two aspects of one great undertaking and they are both urgently necessary. One is the planting of fruitful seeds, the other the uprooting of noxious weeds.

We must fight to destroy these abominable growths. Equally and quite as urgently must we scatter broadcast the life-giving principles of liberty, of the infinite worth and inalienable rights of every individual child of God.

More than ever therefore we are led to recognize now the international obligations of Christianity in order that we may faithfully fulfil them in the days that will follow the War. It is with these obligations as revealed and intensified by the War that this book is concerned. It makes no attempt to analyze the immediate causes of the conflict which with savage premeditation the Prussian military machine thrust upon the world. Nor does it argue the justice of the Allies' position. It takes this position for granted as being essentially righteous and Christian. It does attempt an inquiry into certain great constructive processes whereby Christianity not only can vindicate itself in international life but also can make good the winning of the War by preparing even in the least favored nations a safe dwelling place for Christian world democracy. The discussion of a thorough internationalizing of our Christianity begins with the second chapter.

The first chapter treats of a question of primary and fundamental importance to the rest of the book. The great nations of Asia and Africa are now vivid on our maps as never before. Nearly all of the citizens of those nations are our allies. Their populations comprise the majority of the people in the world. Their possibilities are beyond our imagining. Not only are they in the field of our war purposes as nations entitled to free democratic development, but some of the greatest of them are today facing acute problems of democracy. They are giving us their help. We have before us the amazing spectacle of non-Christian nations fighting for distinctively Christian principles. And they need our help. Most of all they need in their national life the ferment of the ideals of Jesus Christ.

If it is granted that the only condition in which a true democracy can flourish is a condition of essential Chris-

tianity, the first lesson of all which the War brings to Christian men and women is the necessity of making sure that the Christianity which we spread among the nations is the real Christianity of democracy, the pure Christianity of Jesus Christ Himself.

Indeed all of the deeper questions that the War will leave with us lead back to fundamental questions of religion, to the quality of our Christianity. How are the losses of the War to be overtaken and the tasks of reconstruction performed? How may the gains of the War be held secure? How is peace to be made permanent? What international instrumentalities will safeguard the free development of nations? How may we hold the full benefits of nationalism while building up a new internationalism? How are we to perfect our own democracy, rid it of any taint of Prussianism and secure complete rights for all classes in our population? These are immense and difficult problems. But back of them all is the problem of human character and will, of the development of a new manhood and womanhood. Christian ideals must be made regnant in individual life.

The fundamental question therefore with which we must begin this study is that of the reality of our own religion.

THE CALL OF A WORLD TASK IN WAR TIME

CHAPTER I

THE CALL FOR REALITY IN RELIGIOUS LIFE

WHAT are we fighting for? Surely not for the mere winning of battles. These are but the means to mightier ends. After the last destruction of battle the more difficult task of construction will have to be undertaken. We shall not be content to rebuild according to the old order but according to a finer plan. It is for this better plan we are fighting. It has been described in many elaborate ways but in a word what we are fighting for is a Christian world democracy.

We know now that we must have a world democracy or none at all. Democracy has once and forever passed all national limitations.

Also we know now that we must have a truly Christian democracy or none at all. Jesus Christ and democracy go hand in hand. If a genuine democracy is to take hold of the life of the world, the spirit and teachings of Christ must be made known and applied to all localities of the world's life. This is fundamental to a successful program of world democracy. It is the premise on which these studies proceed. In them we are to consider the projection of the purposes and ideals of essential, which is democratic, Christianity among all nations, seeking to discover some of the great lessons pertaining to this task which have been coming to us in war time. And foremost among the profound and urgent messages which God is uttering to His people in this awful hour, we hear His

clarion call for reality in religion. To that call let us direct our first attention.

Never before have the forces of righteousness been so thoroughly aroused to the necessity of fashioning an international order of justice and freedom and good will. And never has international idealism known such concerted action or made such rapid strides as in the past few years. But we are moving into the new world order through blood and fire. It was little more than yesterday that an influential New York daily wrote thus of the prospects of universal peace:

> It was nearer last year than it was the year before; it is nearer this year than it was last year; it is nearer now, today, than it was on the first day of the present year, and, with an advancing step, that has never gone backward, through all these years, the prophecy is safe and beautiful that we are marching swiftly into the vast open of universal peace.

That was three years before the War. How strangely the words fall on our ears today when over four-fifths of the world's population is at war.[1] More than a score of nations are at one another's throats. Already the conflict has cost over $100,000,000,000. In six months the United States appropriated, or provided taxation measures for, more than twenty billions. According to the report of the Treasury at Washington on January 31, 1918, the United States was at that time spending $39,000,000 a day for war purposes, including $15,000,000 a day for loans to the Allies. This amounts to $1,625,000 every hour, or more than $450 a second. The outlay for direct war expenses keeps mounting steadily. The Government's original estimate for the fiscal year ending June 30, 1918, called for over $18,000,000,000, or an average of $50,000,000 a day.[2]

But the cost in men is more staggering. Forty mil-

[1]According to the Statesman's Year Book, the population of the world is estimated to be 1,691,751,000. The total population of the belligerent countries is 1,388,264,565.

[2]The twenty great wars of the last 125 years combined cost only $22,000,000,000.

lion men are under arms,[1] away from their productive pursuits and engaged actively in a fierce work of destruction.[2] Eight million three hundred thousand have laid down their lives, not including those who have died of disease nor the lives lost as a result of the War. Nearly 7,000,000 men are in prisoner-of-war camps. An equal number are in hospitals and it is estimated that about 2,500,000 are physically handicapped for life.

But, after all, figures convey little. They bewilder us and our minds are already numbed to the significance of millions and billions. But we do know what pain means and anxiety and bereavement and despair. These make up the tragedy of countless suffering lives and countless darkened homes. Habitations of men have become smoking ruins and vast areas that were gardens yesterday are deserts today. It is a day of horror and agony to great multitudes of men and women and little children. And what of the morrow? Small wonder that hope is running low in so many lives. With lessened resources and spent energies, men, and women equally, must set themselves to the work of salvage and reconstruction.[3] Dr. John R. Mott put it graphically in a recent address when he said of war-stricken countries, "The curfew is going to ring late in these coming nights and the days of leisure will be few."

Under the shadow of this dark tragedy the first thought that leaps to one's mind is the question, To what purpose is this loss? If it should prove to be only waste, that would be the great horror and tragedy of all.[4] And we shall hold it to be waste if out of all the loss and suffer-

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[1]Including the Russian army, now inactive.

[2]Never before were more than two million engaged in any war.

[3]Speaking before the Empire Club in Toronto, March 8th, 1917, Professor A. B. Macallum, of the Advisory Research Council of Canada, said that the cost of the War "would impose on the world an annual charge of $500,000,000 for a century."

[4]A trade review published in Chicago said in its issue of January 5th, 1918: "If a World War does not result in the substitution of Service for Self as the basis of human relations its supreme benefit will have been lost."

ing there does not issue a world order in which true principles of Christian democracy will prevail, an order in which right will be set above might, duty above privilege, cooperation above rivalry, the things of the spirit above material good, service above selfishness, ministering above being ministered unto, an order in which nations will recognize the Golden Rule in their dealings with each other.[1]

Warfare has proved to be necessary. We could not escape the gloom of today if we are to find glory in tomorrow. But to bring about an international order such as this, war alone will not avail. There are already ruins enough on which to climb, but mankind needs more than ruins to help it upward. And it needs more than numbers and wealth and strength and skill. We may mass our treasure and our men and win a thousand wars and still miss the prize. War in itself, however righteous the cause may be, is only destructive; at best it is a surgical process. The problem in its essence is a moral and religious one and it calls for something more than surgical treatment.

The one positive factor needed is Jesus Christ. He alone can supply the upbuilding, redemptive, vitalizing force that will save human society. But He cannot function except through His followers. He cannot conquer in the world if He is defeated in the lives of His individual disciples. Not on the fields of Flanders or Galicia or Mesopotamia, but on the battlegrounds of men's hearts

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[1]President Wilson's repeated insistence that what standards are accepted as binding between individuals should be recognized as binding between nations is to many a new and startling thought. Some one said the other day that we have been preaching the Golden Rule between individuals and Machiavellism between nations. As recently as two years ago prominent church leaders in the United States could be heard to declare that the Golden Rule was not practicable in international relations. Multitudes of Anglo-Saxon Christians have been under the spell of the evil view that the Christian law of love, to use Bernhardi's words, "can claim no significance for the relations of one country to another. . . . Christian morality is personal and social and in its nature cannot be political."

is raging the ultimate warfare of the hour. If the hands of Christ are tied today, so that He cannot transform the life of mankind, it is only because He does not find free instruments whereby He can do His supernatural, recreative work. It is not the profession but the fact of religion that is lacking. Let the religious life of those who name His name become a living, glowing reality and His miracles will multiply in the whole of human life.

To learn this greatest lesson of the hour we must give ourselves first to introspection and then to action. We must face steadily and humbly the disclosures of religious weakness which the War has made and we must set ourselves resolutely to overcome this weakness. The call to reality which is sounding out today above the clash of the world's armies is therefore a twofold summons.

I. *A Summons to Penitent Recognition That There Has Been Something Amiss with Christian Civilization.*

Very evidently there has been in Christian civilization some deep-seated and penetrative disease. The real evil is not the War, but what lies back of it. Are we not justified in believing that the disease is of the nature of a malignant growth which the fires of war may help to sear and destroy? At all events, the War is a symptom and like other symptoms may be reckoned of great advantage in betraying the disease and locating its nature and its causes.

We cannot ignore the fact that this is a war of so-called Christendom. One so-called[1] Christian nation instigated a second Christian nation to pick a quarrel with a third Christian nation and refuse reasonable amends. This led a fourth Christian nation to mobilize its forces, whereupon Christian nation number one declared war. The result was that a fifth Christian nation became a

[1]Many people now protest against the use of the term "Christian nation." The term is used here and elsewhere in these pages in the usual acceptance of the term and in full recognition that no nation has yet justified its right to the title.

belligerent. When a sixth Christian nation had its rights shamelessly violated, forcing it into a state of war, there seemed to be no escape for a seventh Christian nation's entering the conflict. And so it went on. Of the twenty-three nations now engaged in the struggle, only four are called non-Christian. In that sense this is Christendom's war. Moreover, the line of cleavage runs through all of the main divisions of Christianity. Before the United States and Roumania entered the War, forty-six million Protestants were arrayed on one side, forty-five million on the other. Sixty-two million Roman Catholics were fighting against sixty-three millions of the same Church. The Greek Catholics were not so evenly divided, but they were on both sides of the encounter.

1. As Christian nations we are partners in the sins that so sharply antagonized us one against the other and that at last ran their shears through the fabric of international society. We may of course justly claim that we are not equally sinners. Just as we may take reasonable pride that in our conduct of the War we and our Allies have not been guilty of the unspeakable horrors that have stained the banners of our enemies, so we may honestly allege that there is wide disparity between our share and theirs in those faults that deeply underlie the War. But we should frankly acknowledge that some degree of wrong lies at every national door and that the sins of materialism, selfishness, pride and social injustice which are behind the War are common to all the Christian nations.

2. As Christian nations we are all at fault in permitting war to survive on the earth. We are not now appraising the motives or ideals that have carried the different nations into the present War. As for the Allied nations, dictates of honor and Christian duty demanded that they enter the struggle.[1] We merely point now to the fact

[1]Mr. G. Lowes Dickinson points out that one may consistently hold the view that war in itself is essentially evil and at the same time justify a "war for righteousness" as a necessary evil, to avoid a greater one. "The man who takes that view has apparently the

that in spite of the development of Christian civilization through the centuries Christian nations continue to resort, for the settlement of conflicting interests, to so stupid and unchristian and savage an instrumentality as war.

The conscience against war in general has been developing steadily and with good results within Christian nations. Through righteous diplomacy, through treaties fairly made and honorably kept and through arbitration agreements, many differences have been peacefully compounded which in earlier times would have been hastily put to the arbitrament of the sword. At the same time gigantic military establishments have been developed and provision kept ready at hand for immediate warfare.

3. As Christian nations we have common culpability in the spirit of hate which we have carried into our conduct of the War. There is a hot indignation against wrong that is not only innocent but holy. We refer here to sheer hatred of an enemy, which is something very different.

The most Godlike thing among nations or individuals is love, the most Christlike thing is brotherliness. But how little of this feeling and attitude had been existing in the hearts of Christian people before the War became evident at once when war broke out. What a temper! Where is the new and all-comprehensive commandment Christ gave, that Christians, including Christian nations, should love one another? It is forgotten in the "hymns of hate" that Christians are addressing to each other across their national borders. Listen to these words of a recently written German song:

> You will we hate with a lasting hate,
> We will never forego our hate,
> Hate by water and hate by land,
> Hate of head and hate of hand,

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ideal of peace, not of war. He wages war for the sake of peace. It is clear that there need be no war for Right unless some one had first made war for Wrong."—"The Choice Before Us," p. 58. Our present warfare is for peace as well as for righteousness.

Hate of the hammer and hate of the crown,
Hate of seventy millions choking down.
We love as one, we hate as one,
We have one foe and one alone—
ENGLAND!

And a multitude of his countrymen join Lissauer in the refrain. It is said that recently in a German city 3,000 people attended a lecture on "How to Hate England Most." But other Christian nations besides Germany know how to hate. M. Henri de Regnier, of France, found a wide response among his countrymen when, brooding over his country's wrongs, he wrote:

I swear to cherish in my heart this hate
Till my last heart-throb wanes;
So may the sacred venom of my blood
Mingle and charge my veins!

May there pass never from my darkened brow
The furrows hate has worn!
May they plough deeper in my flesh, to mark
The outrage I have borne!

By towns in flames, by my fair fields laid waste,
By hostages undone,
By cries of murdered women and of babes,
By each dead warrior son. . . .

I take my oath of hatred and of wrath
Before God, and before
The holy waters of the Marne and Aisne,
Still ruddy with French gore;

And fix my eyes upon immortal Rheims,
Burning from nave to porch,
Lest I forget, lest I forget who lit
The sacrilegious torch!

And a young Belgian poet writes in the same strain in his "New Year's Prayer":

I pray that every passing hour
Your hearts may bruise and beat,
I pray that every step you take
May scorch and sear your feet.

I pray that Beauty never more
May charm your eyes, your ears,
That you may march through day and night
Beneath a heaven of tears,
Blind to the humblest flowers that in
The hedgerow corners bloom,
Deaf to whatever sound or cry
May wake in you the memory
Of dear ones left at home. . . .

I pray the spectres of our slain
May haunt you in your tents—
Vigil or sleep, whiche'er you seek—
Nought smelling but the bloody reek
Of our Holy Innocents.

The translation into English is by Earl Curzon of Kedleston. Doubtless when it appeared there were many fervent Amens from the Earl's countrymen. For there have been profuse expressions of intense hatred by Britons towards Germany. The Archbishop of Canterbury says, "I get letters in which I am urged to see to it that we insist upon 'reprisals, swift, bloody and unrelenting. Let gutters run with German blood. Let us smash to pulp the German old men, women and children,' and so on."[1]

In France, in Belgium and even in Germany this spirit is far from being universal. There are many who decry all bitterness and hatred even in the most vigorous prosecution of warfare.[2] But unfortunately it is a spirit that runs deep with great numbers of the people. And in the United States and Canada many a similar sentiment is heard, and the "cult of hate" gains adherents by the hour. There is nothing surprising in all this. For hatred is an active leaven in war time, and it is made part of the

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[1]Quoted by G. S. Eddy in "With our Soldiers in France," page 165.

[2]For example, Mr. Jerome K. Jerome writes: "Our victory must be not only over Germans, but over ourselves. We must have no hatred, no bitterness. By no other means will peace be conclusive."

process of motivation for an energetic and widespread war spirit in the general public.[1]

How fervently we should pray that the wounds in the body of mankind should heal clean, "by first intention," as Canon Gould of Toronto says, and that no self-righteous or punitive spirit should "leave behind pockets of malignant germs which prevent healing, and result in obstinate conditions of infection, the only cure for which is reopening and radical measures." Surely these are times when every Christian man and woman should live close to the Lord and Master of us all, close enough not only to hear His steady, persistent whispering, "Recompense to no man evil for evil. Love your enemies and pray for them that persecute you," but also to have communicated to us His own overcoming spirit of love.

In facing these disclosures which have been made of common religious weakness in Christian nations, we are not concerned at this particular point to locate the blame for starting the War. The blame is great and is easily located. But the final question is religious, not political. Just as the rifle, according to musketry instructors, has improved out of all proportion to the man behind the rifle, so the material civilization of Christian nations has outrun its moral and spiritual resources.[2] As Dr. Mott says, "We are killing men's bodies because in previous years we were killing men's souls. We are putting men under the sod because in earlier years we did not go to

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[1]There are encouraging signs of a growing sentiment against the development of a spirit of hatred in the public mind. Many soldiers are pledging themselves to carry out their share of the War without hate.

A dispatch from Washington, dated February 3, 1918, reports that in the last issue of "The News Bulletin" of the Four Minute Men, through which the American Government's 20,000 volunteer speakers are informed and instructed, there is a warning against the preaching of hate. "Hatred," it says, "has been stirred up in civilian populations in order to encourage enlistment, but thanks to the draft, this debasing feature of war is not necessary in order to secure and maintain our army." This is a most significant utterance.

[2]See pamphlet, "The Discipline," W. R. Maltby, page 9.

the root of motive and of conduct." Written across the dark tragedy of the hour is the plain, hard fact that our form of Christianity has been found wanting. It is the Christianity of Jesus Christ that must be substituted. Mr. J. H. Oldham, in his recent notable book, puts it pithily: "Jesus claimed to be the Way, the Truth and the Life. But Christendom has made little serious attempt to order its national, social and industrial life in accordance with the way of Christ; there has been wanting a passionate, exultant conviction that in Him is to be found the truth regarding men's relations with one another; we have not opened our hearts wide enough to the inflow of that divine life which has power to infuse health and vigour into the social order."[1]

Nor are we concerned at the moment to defend Christianity against the charge that it has failed. Our brief, were we to do so, would be very simple, namely, that Christianity has never had a chance to fail in national or international relations, never having been fully tried. True, Christianity did not prevent the War, but should we abandon it on that account? Only if we abandon everything else that men had hoped was leading away from war—commerce, diplomacy, education, ethical culture, community of interest, international law, humanitarian spirit, and a host of other influences that were operating between nations but that failed to prevent the War. No, we are going right ahead with our commerce and our education and our international sanctions and all the rest and we are going right ahead with our Christianity.

Who will say that Christianity has failed, when it is now revealing itself as the one solution for the problem, the one cure for the disease? It is true that the religion of Jesus Christ was never more needed; but it is also true that its potencies were never more plain. What spirit is it that is protesting so vigorously against war and all those selfish, anti-social and materialistic factors

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[1] "The World and the Gospel," page 7.

in human society that produce wars, but the spirit of Christ? The rising tides of democracy, what are they but the mighty surging of His spirit who calls upon all men to stand together on one level and utter with Him those blessed and equalizing words, "Our Father"? The voices crying out for a new internationalism based on righteousness and service, what are they but the echo of His voice Who "did no sin, neither was guile found in His mouth," and Who at the last gave His flesh for the life of the world? It is Jesus Christ that the world needs to bind up its gaping wounds, to give hope to its burdened, sorrowful heart, and to control its life in purity and love. When He is lifted up, He will draw all men unto Him, to meet their individual requirements and to teach them how to live together in brotherly peace. He has not failed. Men have failed.

As we realize our share in those corporate sins that lie behind the War, we should give ourselves to humiliation and confession before God. Nothing would end the awful conflict so quickly and satisfactorily and finally as that each Christian nation should recognize and repent of its faults of selfishness and hate, in whatever degree they exist, and kneeling humbly at the altar of confession should find there the bowed and penitent heads of the other nations that are called by the name of the loving Christ.

II. *A Positive Summons to Let Our Religion Freely Express Itself in Both Thought and Life.*

If the first demand is for a penitent recognition of our share in the corporate sin of Christendom, the second demand is for amends. It is the aggressive side of the summons to reality.

Whichever way religion faces, whether upon the individual life, the life of the community or the life of the world, it is met today by the demand for reality.

1. It is abundantly true that individual human lives are crying out for reality in the things of religion. This is an hour in which the souls of men are hard beset for certainties to which they can make fast. When the

great storm broke upon the world, some found that a light anchor in yielding sand would not hold. And some found that they had been leaning against a sheltered dock but had never been moored. And now they are adrift on a turbulent sea. Their cry is pathetic for pilots who can bring them to a safe and sure anchorage. Those who held to doctrines because they were traditional, those who held to doctrines because they were radical, those who held to doctrines because they fitted in with certain foregone hypotheses, have had their eyes opened. Not suppositions, but certainties are demanded, not observances and dogmas, but realities.

It is only to be expected that those men who are closest to the grimness and ugliness of the present world situation, and who often for weeks at a time are momentarily looking death in the face, should be foremost in their demand for reality in the religion that is presented to them. Mr. Sherwood Eddy multiplies instances of this demand in his book, "With Our Soldiers in France," and other religious workers among the troops corroborate him. Rev. John McNeill, the evangelist, now a chaplain in France, writes that "soldiers now want straightforward dealing with their spiritual needs and problems.[1] They want the 'central verities,' no beating round the bush, no skilful skating near the subject and evading it, no velvet-glove dealing with their failings, but honest, frank, straightforward messages that point the way to hope and victory—given, of course, with sympathy of understanding and tenderness of appeal. This is what the men want and will listen to."[2]

It is not only those that are living in the midst of suffering and looking into the face of death and upon whose lives temptations are beating fiercely who long for spiritual truths which are eternally reliable and suf-

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[1]The same longing is found in the training camps on this side of the water. See the article, "The Soul of the Soldier," by Joseph H. Odell, in *The Outlook,* Dec. 26, 1917.

[2]*The Missionary Review of the World,* November, 1917, page 865.

ficient.[1] Thoughtful men and women everywhere are reëxamining their faith and trying to search out its vital elements. There is a need that all of us should reorganize our religious thinking around the central fact of Jesus Christ as the Divine Son of God and the living Redeemer and Lord of men.

This should be a period to date from in creedal history. It is becoming strikingly apparent today that the really essential features of our faith are those which are common to all the branches of organized Christianity. How dull we shall be if in all our communions we do not begin to throw a new and sharp emphasis upon these vital elements of faith, letting the elements which are less essential to pure Christianity, although more characteristic of our own divisional formulæ, fall into the background. Let us waste no regrets if the upheaval of these years shakes Christianity clear of many of its historical shroudings of dogma and of formalism. As in our separate Christian divisions we fall back upon what is essential to Christianity we shall come to realize anew our oneness in Christ as a body of believers and, however much of organic unity may develop, we shall draw closer together in mutual understanding and common effort.

2. A demand for reality is being made also by our national life. We realize how impelling the call is for a vital and truly conquering religion when we consider the great sections of our corporate life that before the War were pagan areas. The task before the Christian Church even at that time to carry the spirit of her Lord into all human relationships was a staggering one. Our Christianity was not vital and stalwart enough to carry the strain. But when to these demands that community life and all human contacts be fully Christianized there will be added after the War the vast problems of reconstruction, readjustment and reconciliation, what will organized Christianity be prepared to offer as a remedy and a hope? There is no basis for despair, for Jesus

[1]See the article, "The Eternal, Changing Gospel," by Professor E. I. Bosworth, in *The North American Student*, January, 1918.

Christ is fully competent to meet all the demands that human society can make upon Him. It rather is a ringing summons to the Church to recognize her day of visitation, to forget non-essentials in training every energy on the fulfilment of her task, to show her faith by her works.

More specifically, men are asking today for a religion that will so take hold on the national life of Christian peoples as to bring wars to an end. Convinced in our deepest souls that, facing conditions as they were, we were bound to enter this war, we are yet forced to admit that if Christianity had been freely expressed in its followers, it would have ended wars long ago. Whenever there will be enough of Christ in our Christianity, that will happen. Mr. Henry Morgenthau, formerly American Ambassador to Turkey, once said to a friend that "Jesus has exercised more influence on human history than any other personality. We shall never get out of war except by following His teachings." The overwhelming majority of thoughtful minds share Dr. Fosdick's conviction that Christianity is sure to end warfare as it increasingly controls the conceptions and lives of its followers. He draws the parallel of slavery. Slavery and Christianity "lived in peace together." But the time came when "men saw, with regard to slavery, the clear implications of the Gospel; they perceived that Christianity and slavery could not perpetually live together in the same world. The issue was drawn: *Christianity would be a failure if it did not stop slavery.* And from the day that the issue was drawn, the result was assured. It was not Christianity that failed; it was slavery. . . . This, too, is a climactic day in history. For so long time the Gospel and war have lived together in ignoble amity. If at last the disharmony between the spirit of Jesus and the spirit of war is becoming evident, then a great hope has dawned on the race. . . . *Christianity will indeed have failed if it does not stop war.*"[1] This is the definite and alluring

[1]Harry E. Fosdick, "The Challenge of the Present Crisis," pages 18, 19, 20.

task of men and women who are followers of the Prince of Peace and worshippers of the God "who maketh wars to cease unto the end of the earth."

3. But a yet larger demand for reality in religion rises up out of the world's need. If we fail to recognize the universality of the Christian religion we fail to understand it or to realize its power. It is just because Christianity is competent and sufficient to meet the needs of the entire world that it is adequate for the needs of any one nation or any one life. Its divine message and errand are for all mankind. But religion lacking in reality can never become a universal religion. It is without the vitality required both for the world's need and for its own projection.

We who stand at the distributing bases of Christianity must ever remember that the kind of religion we develop here is the kind of religion we send abroad. There is no potency of angels to change it in the process of export and no alchemy of the salt seas to alter it in transit. Well may we consider therefore in solemnity whether there are genuineness and vitality enough in the religion and the democracy we now hold to make them fit not only to survive but to be propagated and to become victorious throughout the world. It is a searching question that was recently asked, "Is the Christianity we are sending from land to land loaded with some fatal disparagement such as forbids its wide expansion?" To quote Mr. Oldham again:

> The attitude of the non-Christian peoples towards Christianity will be determined in the end by what Christianity actually is in practice, and not by what missionaries declare it to be. . . . The Christian protest against the unchristian forces in social and national life must be clearer, sharper and more potent than it has been in the past. It may be that the Church as it was before the War could never have evangelized the world; that its witness had not the penetrating force necessary for so gigantic an undertaking.[1]

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[1] J. H. Oldham, "The World and the Gospel," pages 20, 21. The reader is referred to the first two chapters of the book for an excellent treatment of this whole subject.

The sobering question challenges us sharply, Is our religion really worth giving away to other nations? Is mine? Every Christian life is a point of export for Christianity. The call to reality culminates in this demand that each of us develop within his own life, in order that it may be worth communicating, a Christianity that is simple, direct, essential, dynamic, Christlike, because it is genuine.

Are we then to withhold our religion from other lands until it has become purified and thoroughly potent in our own land? There are those who contend that while "there is so much to do at home," the sending abroad of our Christianity is an error in tactics and a betrayal of patriotism. They say, "First let us carry Christianity into all our attitudes and relationships at home and then we shall be in a position in all good conscience and sound logic to carry it abroad." But in such a proposed sequence both conscience and logic break down. The whole genius and history of Christianity are against it. In following this procedure we should never catch up with the first part of the program and the world would wait forever for Christ and His ideals of democracy.

Indeed, one strong reason why we should at once share our religion more widely with other nations is that a great enriching of our democracy and purifying of our religion would result therefrom. When religion is restricted in its application, it loses in vitality. Its health demands that there be an outlet to the ends of the earth for its truth and its benefits. Professor William Adams Brown does not exaggerate when he says that "unless we can make Christianity in fact what the missionary consciousness sees it to be we shall soon have no Christianity worthy of the name."[1] Localize religion and you deaden it. If the sending forth of Christianity were to issue in no benefit whatever to any other nation, the missionary task would still demand a place of primacy in the functions of the Christian Church. The more any individual life communicates its religion to other lives, the more religion it

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[1] *International Review of Missions*, October, 1917, p. 510.

generates for itself. The more religion any church exports, the more it develops for its local requirements. The more organized Christianity as a whole becomes missionary, the more it becomes united, robust and socially competent at home. "The evangelization of the world in this generation." Let a man drive that stake and tie his soul to it and there will be reality in his religion.

Entirely apart from these reflex benefits to ourselves, there are three compelling reasons why we should not delay in propagating our religion among the nations.

One is in order to give proof of whatever reality there is in our religious life. Is it not true that a Christian who knows that his religion is meant for all humanity and that all humanity is in great need of it, but who is not concerned to have it applied beyond the boundaries of his own nation, is a Christian to whom and in whom religion is not very real? As Jesus Christ becomes a living reality to any man or woman, dominating all of life and satisfying all of life, there develops within that man or woman a passionate desire that all men should share His power and His peace. You can tell how much a man prizes his religion by his zeal to communicate it. Vital Christianity demands its propagation. The oft-quoted words of Archbishop Whately set forth the case admirably: "If my religion is false, I am bound to change it; if it is true, I am bound to propagate it." The best way to prove our conviction that our religion is not "played out" is to spread it abroad.

Another reason for the immediate disseminating of our religion on an enlarged scale lies in the acute need of other nations for it. If the events of the past few years have demonstrated that with all our civilization and education and humanitarianism and ethical culture Jesus Christ is the only hope of the Christian nations, what words will express the hopelessness of the nations we call non-Christian if He be not carried into their life as a purifying, energizing, uplifting force? Through the centuries the sin and suffering and darkness and despair of those lands have cried out for the living Christ. But in this bitter

hour, which throws its gloom and its tragedy across their life as across ours, how much more pressing and pathetic is their need for Him. And that need will be accentuated yet further by causes which the War is developing. Now, as never before, Jesus Christ is "the Desire of nations."

Finally we come to a most convincing and timely reason for the immediate disseminating of our religion, namely, that thereby we may make good the gains which we seek through the War. This is a point we can scarcely over-emphasize. If we are without hypocrisy in our statements of the issues we fight for, if the noble utterances of the President of the United States are a measurable expression of the aims of the Allies, then we are waging in Europe and Western Asia and Africa a war for the rights and welfare of mankind. We are prepared to go steadily on until a victory is secured which will make every part of the world a safe abode for democracy. "The Kingdom of God is first righteousness and then peace." But let us not forget whence democracy has come. It is Jesus Christ Who brought the ideals of democracy into the world and Who is keeping them and developing them in the world. Take His influence from any nation and that nation's democracy will die overnight. Two-thirds of the people in the world know nothing of Him and His democratic ideals. The value of a human life, the sacredness of personality, the essential equality and brotherhood of all men and the responsibility of each to all are lessons men learn from Christ. Is it likely that any land where they have not been learned is going to say, "Go to, let us become a true democracy"? It is the wide proclamation and acceptance of the teachings of Jesus that will make the great non-Christian areas of the world safe for democracy, for He is its Author and Exemplar and Champion. "Whom the Son makes free is free indeed." For this reason Dr. Robert E. Speer speaks of foreign missions as "a great peaceable and constructive agency of equalization, transformation and freedom."

It is clarifying and stimulating to realize that waging the War and spreading Christianity are not separate

undertakings, but that the tearing down process of the one and the building up process of the other have the same goal. That goal is nothing less than the realization of the Divine purpose for humanity, a purpose which centers in the infinite value and sacred rights of every child of the Heavenly Father in every nation of the earth. These ideals are foundation principles of democracy. A great material force has suddenly risen in Europe to attack them. The attack must be beaten down so that those principles shall be preserved in Christian nations. At the same time they must be made indigenous in non-Christian nations through the liberating power of Jesus Christ. As we bear in mind the ultimate issues that are involved, we realize how futile it would be to win the War in Europe if at the same time we failed to press with redoubled vigor its *constructive counterpart,* which is the dissemination through all the world of the democratic spirit and teaching of Jesus Christ. Let us see to it that nothing of the sacrifice being made by the legions of valiant men who represent us in Europe shall come to nought through our dullness of vision or our lack of loyalty to the larger interests of the Kingdom. Alfred Casalis, a young French soldier who at the age of eighteen was killed in a bayonet charge, said shortly before his death: "This war must not be sterile; from all these deaths there must burst forth new life for all mankind."[1] Our men yonder are prepared to give "the last full measure of devotion" on their front; many have already given it. What measure are we prepared to give on this other front—of the world's evangelization?

[1] "For France and the Faith," Letters of Alfred Eugene Casalis, page 75.

CHAPTER II

THE CALL FOR A CHRISTIAN INTERNATIONALISM

The thoughtful follower of Jesus Christ has much to explain today. He has to explain the devastated areas of the earth, its darkened homes, its widows and orphans and refugees, its lines of cross-capped mounds that keep growing ever longer, the anguish of its hospitals, the men whose bodies or spirits are broken for life, the hate and savagery with which the strife is being waged. He has to explain the fact that over four-fifths of the race of men are engaged in the brutalizing work of human butchery and are not only exhausting their resources of manhood and womanhood, of treasure and science and skill and acumen, in the horrible business, but are planning to go on and on with it.

He may assert in all truth that neither Canada nor the United States had anything to do with starting the War, that their aims and those of their allies are just and noble, that a Christian idealism more than anything else constrained them to enter the conflict and that force of arms seemed to be the only available instrumentality for the triumph of that idealism. But he has still to account for the twofold fact of war itself, hideous, sulphurous war, and of the pride and greed, suspicion and jealousy, selfishness and materialism that lie back of the War;[1] and

[1]Dr. Sidney L. Gulick says: "The causes of the European tragedy are now fairly clear. In brief, they are the selfish, national and racial ambitions, aggressions and oppressions, justified by the materialistic theory of evolution through the struggle for existence and the survival of the strongest, the conviction that might and need make right, secret diplomacy, intrigue, falsified international news, cultivated suspicion, fear, animosity, and enormous expenditures for military preparedness."—"America and the Orient," pp. 2, 3.

in the end he is obliged to admit that the spirit of Jesus is being flouted and denied and brought to an open shame.

In this chapter we come up to the need of Christianity for a great vindication. What impression must the War be producing on the minds of the non-Christian peoples of the world, even those that have become involved in it? Many Christians in the Western nations, facing the problems of suffering and sin, have found their faith wavering and have been asking, "Is God really good?" "Does He really care?" "Can Christ really be alive and actively at His task in the world today?" Should we wonder if similar questionings are in the minds of non-Christians the world over? Should we blame men of the brown and black and yellow races if they say, "So there's your Christianity! There's your civilization, of which you boasted that Christ was at the heart of it. Its foundations are giving way. Our religions may be blamed for many things, but it cannot be charged that they ever produced or permitted such destruction and carnage as we see within Christian countries today."

Multitudes, of course, do not argue as far as this, and many argue beyond it and make a just distinction between essential Christianity and the civilization that has been called Christian. But, as Mr. Oldham says, "The spectacle of peoples which bear the name of Christ, seeking to tear one another to pieces, cannot but be a shock to the faith of the Church in the mission field and a stumbling-block to thoughtful non-Christians."[1] Count Okuma, of Japan, recently said in effect to a Christian leader from the United States, "Many thoughtful Japanese are now questioning the value of Western civilization. Perhaps our friends in America will not be so sure now about having something to give us." Some non-Christian Chinese not long ago were found praying that their gods would stop the awful slaughter in Europe. Even the least advanced and enlightened peoples must share in the surprise. That is what gives pathos to the humor of a cartoon which

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[1]J. H. Oldham. "The Decisive Hour: Is It Lost?" p. 9.

appeared in the London *Punch* showing two barbarians, very fierce and very black in their crude war regalia, singing together a lusty duet. The caption of the cartoon was "The Black Man's Burden"; beneath was written, "Refrain by natives of South Africa and Kikuyu," and the title on the songsheet was, "Why do the Christians rage?"

The ugly fact is that the name of the religion of our Lord which is in our keeping has been besmirched and has become a byword among the nations. The new question that has arisen in the minds of the non-Christian peoples regarding the worth of Christianity is perfectly fair and cannot be answered by a few earnest words of explanation. The Confucianist in China, the Moslem in Egypt, the pagan in Patagonia are entitled to a better and more practical answer, an answer that will really vindicate the true character of Christianity.

To the question as to how this vindication may be made there can be but one answer, namely, *through a positively Christian internationalism.*

It has been evident that a new internationalism has been on the way during recent years. Dr. Mott wrote in 1914: "Every day civilization is becoming more and more international. National thought, national custom and national action are giving way in every sphere to internationalism. Races which have had nothing in common are discovering increasingly their interdependence, and are seeking earnestly to understand each other and to find ground for coöperation. For thousands of years the East and West have lived apart; but it becomes more and more evident that their destinies are blended and that for all the future they must live together."[1] But the time has arrived when the new internationalism is to become a more widely experienced fact. The reshaping of international relations after the War will be the historical occasion for its realization. "We are living in a time of plasticity. The old moulds have been broken and civilization will be re-formed." It will be a new international

[1]John R. Mott. "The Present World Situation," pp. 99, 100.

order, but will it be an essentially better order? We must bear in mind that, as a writer in *The New Republic*[1] puts it, "the organization of this better international society will not accrue automatically as the result of victory." By no means. A radically improved international order will come to pass only if in the writing of the final peace terms and in the future agreements and relationships between the nations more of the spirit of Christ be introduced than has ever before been exhibited in international affairs.[2]

The Anglo-Saxon nations of North America may play an important part in bringing about this better order. They have entered the War without selfish purpose or desire. They may foresee trade expansion or other advantages that would not have come to them had they not become belligerents, but it cannot in justice be said that either Canada or the United States entered the War with any conscious purpose of selfish gain. The good they strive for at tremendous sacrifice is the good that they wish to share with all humanity. Again and again has this ideal been expressed by President Wilson, as when he said, in addressing a joint session of the two houses of Congress on April 2, 1917:

> The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

So far, so good. Our war aims up to the present are unselfish and Christian and it must be the effort of every Christian citizen of these countries to maintain them on this lofty plane and to guard them from any admixture

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[1]Issue of August 18, 1917.

[2]A very searching and practical treatment of this subject is outlined in Dr. S. L. Gulick's "A New Era in Human History," a four-weeks course for group study and discussion.

of lower motives. But we must go further. If we are to do our share in making the new internationalism thoroughly Christian, there are three main requirements that must be met.

I. *We Must Develop an International Mind Among Christians.*

Provincialism is one of the fundamental and besetting sins of the United States. Canada, perhaps by reason of her imperial connections, is less faulty in this respect, but breadth of outlook could hardly be reckoned a distinguishing trait of the average Canadian. On both sides of the line the recent years have registered a steady improvement, a farther look and a better perspective, but the degree of insularity that impoverishes and stultifies us still is appalling. In a day when the interests of the nations are so interlocked, when improved communications are abolishing distance, when the maps of the world keep shrinking on our walls, provincialism in any quarter is an anomaly. Let us with one mind recognize that national isolation is forevermore impossible, doubly so by reason of this War in which more than four-fifths of us who inhabit the world today have mingled our possessions and our lives and our concentrated thought and which will serve to strengthen and multiply our contacts in the years to come. Now, if never before, the minds of all of us must shed their provincialism and move out from county and township limitations into the large inviting areas of world interests. Many Americans today are thinking in national terms, many Canadians in imperial terms, many Asiatics in continental terms, many Latin Americans in terms of a hemisphere. But there are far too few really international minds engaged in a consideration of the affairs of the day.

Particularly is it true that Christians should think by a world map. "Surely we of all men ought to stand for the great conviction that there is only one race and that is the human race." Jesus set no narrow national limits for His kingdom. He intended that its message and its gifts should be equally for all. It would be a fallacy

to restrict the time limits of the Kingdom to the era of Jesus and the apostles and it is equally fallacious to confine its space limits to any portion of the world's population. As Dr. Fosdick says, "A Christianity that is not international has never known its Master."[1]

All logical men are either individualists or world citizens. There is no consistent middle ground. The Lord's Prayer of the individualist runs thus, "My Father, Who art in Heaven, give me this day my daily bread and forgive me my trespasses, Amen." The Lord's Prayer of the world citizen utters verbatim the prayer which our Lord taught.

What are the characteristics of the international mind?

1. For one thing, it seeks to inform itself regarding other countries and races. A mind does not change from the parochial to the universal overnight. It must be submitted to an exacting discipline of inquiry and investigation. More than any others those who claim to be citizens in the world Kingdom of Jesus Christ should be painstaking in their study of people and conditions in all countries. How fascinating, how stimulating to the spiritual life and how rewarding in one's cultural development this study is we need not here consider. The point to be noted is that the actual interests of every disciple of the universal Christ lie wherever men live who need Christ and that the duty of becoming intelligent in regard to humanity the world around is one no Christian can escape.[2]

2. In the second place, the international mind develops right conceptions of nationalism. As one contact has kept piling on another among the nations of the world it has inevitably resulted in the growing consciousness of each as a national entity. The Great Wall of China in the days of her isolation did not give her a true sense of nationhood. But when she came out from her seclusion and her national life began to touch the national life of other peoples, she at once began to develop a national

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[1]"The Challenge of the Present Crisis," p. 76.

[2]For a fuller discussion of this subject see pamphlets published by the Student Volunteer Movement.

self-consciousness. Today in every nation of the world there is either a strong or a rapidly growing sense of nationhood. Is this to be deplored as militating against the development of an international consciousness? Far from it. For there is no conflict between the two. An ardent Canadian patriot may be a British Imperialist and by the same token a world citizen. The international mind not only emancipates the national mind, it glorifies and enriches it. It raises patriotism above all noise and buncombe and brag and gives it a lofty moral quality. "Patriotism," says Lord Bryce, "consists not in waving a flag but in striving that our country shall be righteous as well as strong." The new Christian internationalism will embrace the redeemed nationalism of many peoples.

But nationalism must be redeemed. Essential as it is, it may have many blemishes. Dr. Gladden recently said that he was afraid of an "outburst of the disease of nationalism." One of its perils is pride. Does anyone say that the Germans have elevated their national pride to the point of insolence towards man and blasphemy against God? Let him remember that though they may represent the high type of national arrogance they are not the only sinners. Like the Pharisees who felt so secure in their special privileges and sacred traditions as to say, "We have Abraham to our father," and let it go at that, there are many Canadians who seem to feel that since Canada is Canada all will be well in the end, for are they not the specially favored of God? And there are many Americans who place their confidence in the size and wealth and prestige and past achievements of their nation and assume that it is the elect among the nations of the earth. The man is a moral ostrich who buries his head in the sand of the cheap assumption that there is any particular Divine concern for his own particular nation and who says, as some one has put it, "God takes care of fools, children and the United States." And England and France and the other Christian states, have they not the same evil of national pride to be repented of?

Another peril of nationalism is self-righteousness. If only it were as easy to forsake this sin as it is to acquire it! How ready we are to stand on so high a pinnacle of the temple that we can look over the faults of the farthest nation and overlook those of our own. What a facility we have to camouflage this self-righteousness as loyalty, as we cry out those pagan words of false patriotism, "My country, right or wrong." How ready we are to play up our qualities of independence and ruggedness and resourcefulness and to neglect the weightier matters of the law, mercy and purity and sincerity and social righteousness. How quick we have been with the finger of scorn in these recent months, pointing it this way and that at the enormous sins of our enemies and forgetting that the root evils in those nations are to be found in varying degrees in the national life of ourselves and our allies. Is it possible that our very consciousness that the cause which we are defending in Europe is a just and holy one is adding to our self-complacency? God will have to forgive us much if the recognition of shortcomings in others does not lead us to self-examination and penitence and a resolute purpose to set our own house in order.

And another peril of nationalism is selfish ambition. This sin has never been monopolized by Germany. With all Britain's wonderful record of international fair play and beneficent colonization, her ideals have been lowered by selfish dreams of territorial, as well as commercial, conquest. And Canada's ambitions for the world greatness of the Empire and for her own place of power within the Empire are not above reproach. In the United States there is a widespread zeal for a place of world leadership that is not based on any humanitarian motive. *Seven Seas,* published for the Navy League of the United States, has this to say:

> World Empire is the only logical and natural aim of a nation. . . . The true militarist believes that pacifism is the masculine and humanitarianism is the feminine manifestation of natural degeneracy. . . . It is the absolute right of a nation to live to its fullest in-

tensity, to expand, to found colonies, to get richer and richer by any proper means, such as armed conquest, commerce and diplomacy.[1]

The Washington *Herald* seconds the motion:

Great Britain and the United States going hand-in-hand to lead the world into a warless era is only a beautiful dream. Bombs and dollars are the only things that count today. We have plenty of one. Let us lay in a good supply of the other and blast a path to world leadership as soon as opportunity presents itself.[2]

These are the utterances of selfish nationalism gone mad. They do not express the ideals of the majority, but they reflect aspirations of national self-seeking which are all too current today.

The international mind delivers nationalism from these perils of self-confidence, self-righteousness and self-interest. It leaves men true to their local patriotisms but lifts them to a higher loyalty. "I see now," said Edith Cavell, a few hours before her execution, "that patriotism is not enough. I must die without hatred or bitterness toward anyone." It reminds nationalism that even in its highest glory it is not an end in itself and calls it to lay tribute its special gifts and ideals to the common service of humanity. "Nationality is sacred to me, because I see in it the instrument of labor for the good and progress of all men." In these words Mazzini was the voice of the international mind. In his vision of the Holy City, John observed that "the Kings of the earth bring their glory into it," each nation bearing its own distinctive gift, which when emptied into the common advantage of all becomes its glory.

Will the separate gift of France be the splendor of sacrifice? This alone is enough to make her immortal. Will the distinguishing gift of the United States be the ideal of liberty? All the crises of her national life have gathered about this controlling passion. Will the distinctive gift of Canada be the power of self-realization through service? She is losing her life in the Empire's cause and finding it in her own growing nationhood.

[1]Articles by Edward H. Finlay, September and November, 1915.
[2]Quoted in *The Christian Statesman*, January, 1917.

3. A third characteristic of the international mind is that it takes a respectful and friendly attitude to other national and racial societies. It is intolerant of any power that would question the right of every nation, even the smallest, to the opportunity for self-realization, free development and expanding life. Its racial judgments are kindly. It recognizes the interdependence of all nations. It respects the high qualities of each and in humility awaits the lessons it may learn and the gifts it may receive from each. And its attitude towards other nations is serviceable. In the spirit of Jesus it demands more than common decency and a square deal. If in one hand it holds the scales of justice it holds in the other gifts of friendly service. And in this way of service it assumes the nation will realize its worth and its destiny. "Not what a nation gains," says Admiral Sir David Beatty, "but what it gives makes it great."

Coupled with the duty of developing for one's self an international mind there goes the duty of building up in others the same psychological and moral attitude. It is to be thought of in terms both of a personal attainment and of a propaganda. Professor William Adams Brown considers that to develop within man the missionary consciousness—which means the international mind made fully Christian—is "not a mere technical matter for specialists" but is "man's supreme task and his most splendid opportunity."[1]

We see, then, that if the true character of Christianity is to be vindicated before the world there must first of all be developed among Christians an international mind, by which we mean a mind that is intelligent regarding other peoples, that has developed a true conception of nationalism and that holds toward other nations a respectful and friendly attitude. And this brings us up to the second requirement.

II. *We Must Christianize all our International Contacts.* It is many years since Western civilization began to

[1] *International Review of Missions,* October, 1917. "Developing the Missionary Consciousness in the Modern Man," p. 510.

overflow its banks and today it is washing in upon the outermost nations of the East. Probably few would disagree with Dr. Robert E. Speer that in the large the impact of the West upon the Eastern nations and upon Africa has brought to those nations a benefit. But that is only because the good that has been carried from the shores of the Christian nations has been great enough to outweigh a large mass of baneful influences.[1]

The lanes of communication have steadily been growing wider and more numerous between the Christian and the non-Christian peoples of the earth. These paths of communication include political conquest and colonization, commerce and trade, diplomacy and treaties, international laws and agreements, exploration and adventure, world travel, industry, science and education, telegraph, cable and mail service, the periodical press and other literature, deputations and commissions, student migrations and a host of others.

It is not possible here to do more than touch on a few of the Western contacts that should be Christianized in view of the conditions which are likely to develop as a result of the War.

One of these is commerce. The non-Christian world has suffered pitifully at the hands of the commerce of Christian nations.[2] Think of some of the commodities of trade. Though the traffic in slaves is pretty well stamped out, memories of the "open sore" remain in Africa. The opium curse is almost past in China, thanks not so much to Great Britain who introduced and maintained the traffic

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[1]For excellent treatments of this subject see John R. Mott's "The Present World Situation," Chapters III and IV, President Faunce's "Social Aspects of Christian Missions," Chapters IV and V, and Robert E. Speer's pamphlet "The Impact of the West on the East Must be Christianized."

[2]The large advantages which commerce has brought to non-Christian peoples and the degree of Christian spirit in which much of it has been carried on are not reviewed here, since the present purpose is to point out those aspects of commerce which are in need of being Christianized. The same qualification applies to industry and the other contacts discussed in this chapter.

as to China herself who went on her knees to that Christian Government and finally got relief in the early part of 1917.[1] But the United States, together with Britain, lost no time in pressing on China the cigarette as a substitute for opium. The British-American Tobacco Company has distributed free millions of cigarettes to educate the public taste. Its slogan was and is, "A cigarette in the mouth of every man, woman and child in China." And Great Britain no sooner washed her hands of the opium traffic which she had carried on with China by way of India than she began to soil them again by the trade in morphine which she has been supplying to China through Japan. An immense trade in intoxicants has been driven with the non-Christian peoples. In this matter the United States has been especially guilty. When Mary Slessor went to her pioneer work in the slums of Africa she found there only three marks of Western civilization, guns and chains and rum. In one recent year Christian nations sent three million gallons of rum to Southern Nigeria, making up in that single item one quarter of the imports of the Colony.[2] The same trade is being rapidly developed in China and elsewhere in the East and in the Pacific Islands. The Japan *Times*[3] fears that as prohibition gains in the West there will be no restrictions in the exports of wines and spirits to Japan and the other parts of Asia.

Think, too, of the methods employed by the commerce of Western civilization with non-Christian peoples. The record is a shameful one. Confidence has been abused. The ignorance and helplessness of backward peoples have been capitalized by the white man. The operations of large companies and syndicates tend to be dehumanized even in domestic commerce; but in commercial dealings with remote and unresisting masses of people they have

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[1]Prior to 1905, twenty-two thousand tons of opium went into China annually. Now not an ounce enters legally.

[2]In other parts of British Africa this traffic has been reduced or abolished.

[3]Issue of July 23, 1916.

easily run to an accepted policy of merciless exploitation. In the enlarged commercial undertakings which after the War will link the United States and Canada more closely with non-Christian countries and Latin America[1] it is of vast importance that both in materials and in business dealings this commerce should be conducted in a manner worthy of Christian nations.

Industry is another part of the impact that should be Christianized. Already an industrial era has set in in Asia and Southern Africa. Hankow and Osaka bid fair to rival the great industrial centers of the West. And wherever industry has gone it has carried not only its advantages but its attendant evils as well—child-labor, unsafe machinery, overwork, underpay, occupational diseases, unsanitary factory and living conditions. The atrocities charged against industry in Putamayo in Peru and in the Congo country are vivid in our memories and are too horrible to recite. They were exceptional, we admit; but greed and exploitation have played a large part in the industrial enterprises carried on among backward peoples by vigorous and experienced and wealthy Christian countries. Those peoples are still being victimized by the cupidity of capitalistic interests in Christian nations; their labor conditions still amount in some cases to virtual slavery; they are exposed to the evils of dispossession of their lands, forced labor for private undertakings and merciless disregard of their rights in a hundred ways.

Competent observers anticipate that after the War the industrial development of non-Christian lands will be rapid. The shuttles of trade will fly fast and far. Capital will flow in from outside sources. Not only will in-

[1]Mr. S. G. Inman, in the February, 1918, *Men and Missions*, says: "In the new world war after the present war, the war for commercial and cultural supremacy, the battle will rage more intensely in Latin America than in any other part of the world. Every great nation of the earth is now mapping out its campaign to win supremacy in these twenty republics of the south which are to see the same remarkable development in the twentieth century as did our own country in the nineteenth."

dustrial concerns of the West erect plants in remote places in the Orient and Africa, but undreamed of industries will develop under native auspices. The Christian lands of the West can have a large influence, both by organization and by example, upon the nature of these new industrial conditions. In industry, as in trade, international operations should be conducted with an eye to mutual advantage. A just profit and a benefit conferred should be the double aim. This is the irreducible minimum of a Christianized industry.

The press of Christian nations must also be Christianized. This agency constitutes an influence on the non-Christian world of ever growing power and in the years that lie ahead its influence will undoubtedly be greater still. There are two respects in which this factor of our influence as Christian nations should be safeguarded. One is that the papers should faithfully mirror the finest spirit and ideals of the nation. It is, indeed, the function of the press to be in advance of the public in lofty idealism. It creates as well as supplies a demand for news. Yet how often this leadership is prostituted to the baser ends of profit. Many American and Canadian newspapers are as able and high-principled as any in the world. But at the other extreme are the papers that pander to cheap and debased minds which they further cheapen and debase. Their columns are garbage heaps of trash and filth. What purports to be news is often an exaggeration or distortion of the facts. As an educated citizen of Bangkok or Bombay reads such a paper in his home city or as an Oriental student reads it in San Francisco or Boston, what impression does it give him of American civilization and ideals, and indirectly what impression of the religion of the land that produced the paper?

Another respect in which the influence of our press should be jealously guarded is in its utterances regarding the people and affairs of other lands. Garbled news and sensational items are bad enough, but often there is apparently a deliberate effort on the part of some papers to stir up friction between their home country and other

nations.[1] Even careless writing may be a very troublesome factor.[2] The daily and periodical press should be a potent influence for maintaining international equilibrium and good relations. We have no finer vehicle of friendliness towards other nations.

The foreign policies of Christian nations should be Christianized. They should be frank and open and disinterested. Treaties should be scrupulously kept in letter and in spirit. Diplomacy should rest on statesmanlike principles of fair dealing. Happily this has been prevailingly true of British and American foreign policies. China will never forget that the diplomacy of the United States under John Hay prevented her dismemberment and under Theodore Roosevelt returned a large part of the Boxer indemnity fund. Those were strokes of Christian diplomacy. But can American diplomacy in regard to Colombia and Panama be defended in good conscience?

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[1]As an illustration of this we quote from an outrageous editorial published on January 5th, 1918, by the New York *American* (and presumably by other Hearst papers):

"The war in Europe, hideous as it is, is merely a family quarrel compared to the terrible struggle that will some day be fought to a finish between the white and the yellow races for the domination of the world.

"The only battles (of the past) which count are the battles which saved white races from subjugation by the yellow races, and the only thing of real importance today is the rescue of the white races from conditions which make their subjugation of the yellow races possible. . . .

"Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity, to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow race continually and increasingly threaten?"

[2]Dr. Gulick gives as an instance the report in one paper that there were 30,000 Japanese in Mexico, a figure which grew to "400,000 veteran troops" by the time it was discussed in a leading American magazine. A month later that magazine in an article by an "authority" gave 250,000 as the latest army estimate of Japanese troops in Mexico. Investigation at the Naval College and at the Department of War revealed that in reality there were then in Mexico fewer than 4,000 Japanese men, women and children.

And have the foreign policies of Great Britain been free from the spirit of aggrandizement? The most brilliant and successful and benevolent colonizing power known to history, has she not been known to grasp, consolidate her gains and grasp again? "It is a perilous thing," says President Wilson, "to determine the foreign policy of a nation in the terms of material interest." The opportunity that will offer when the War is over for Christian nations to illustrate their ideals and adorn their doctrine, to practice the Golden Rule and play the Good Samaritan, will be unique in history. Both Great Britain, with Canada sitting in her councils, and the United States will have the chance for a *coup d'état* in the Kingdom of God that will go far to vindicate the true character of their religion.

The treatment of foreigners who come as strangers within our gates is another impact calling for the spirit of Christ. Happily much has been done to welcome and help these strangers; but our slate is far from clean. Latin Americans, Japanese, East Indians, to say nothing of other immigrants, have had just cause for complaint. But the Chinese have perhaps suffered the most.[1] A leading citizen of Japan said recently to Mr. Taft, that if the treatment accorded to Chinese in America had been experienced by Japanese, his countrymen could not be restrained from war. Mr. Taft has cited the cases of fifty Chinese who were murdered by American mobs and of one hundred and twenty others who have suffered ill-treatment and loss of property. Full protection of life and property, already guaranteed by the American government, should be provided in fact. The immigration and naturalization laws of Canada and the United States should be void of every offense. Travelers from Oriental countries, and students from the East now in our in-

[1] In "America and the Orient" Dr. Gulick recommends a policy in regard to Oriental immigration which will conserve American institutions, protect American labor from dangerous economic competition and promote intelligent and enduring friendliness between America and Eastern nations.

stitutions of learning not only should be treated with respect and courtesy but should be exposed to the most wholesome and truly representative elements in our corporate life. Scattered throughout the non-Christian nations are many men and women who have had such an experience during their stay in some Christian land. But there is a large number of others who have carried back another story to their countrymen. We should jealously guard this point of influence. It can go far to represent to the world the true quality of our religion, for here we reach other civilizations by the short cut of personality and in the classes just named through men of present or potential leadership.

Another line of influence which is powerful through the direct and intensive impact of personality is to be found in those who go out on a variety of errands from Christian lands to lands that are non-Christian. Incalculable harm has come to those nations and a serious setback to Christian influence through the unworthy lives of many who have travelled or lived among non-Christian peoples. We make no sweeping condemnations, for many who have gone forth in governmental, business and other relationships have been true followers of Christ and have thrown their lives into the balance in His favor. But from every non-Christian land come tales of traders, soldiers and sailors, sportsmen, engineers, dentists, globe-trotters, men in the political and consular services and others whose lives have been a disgrace to their nations, a discredit to Christianity and a hindrance to its development. Unfortunately many of the non-Christians who observe them consider that they represent a type of character which is standard in their nations and that their lives are part of the product of Christianity. Our governments should put high character first among the necessary qualifications for any appointment to a post in a non-Christian country. Business firms should do the same. Some concerns already refuse to appoint any but Christian men to represent them abroad. Men and women who go out on their own initiative, on whatever errand,

should not lower their standards when they come into non-Christian lands. Rather they should scale them up, for now they have a more distinctive and more keenly observed position as representatives of the religion of Christ than when they were at home. They can either exalt Him or drag His name in the dust. Since in the years that will follow the War the number of men and women in whose persons the life of the Christian nations will reach across into the non-Christian nations is certain to be greatly increased, this line of influence should now be more carefully safeguarded than ever.

There are many other points of contact with the non-Christian world which the spirit of Christ should dominate, but we do not stop to consider them here. Let us only pause to remind ourselves that with each succeeding year our whole manner of life in Canada and the United States is making a more direct and powerful impact upon the nations outside. Now as at no previous time they read us like an open book. Through the picked young men and women who come over to study in our colleges and universities[1] and later return to places of large influence in their own countries, through the letters written home by Orientals who are now domiciled here, through the press and other literature, through the reports of special commissions and deputations, through moving pictures and many means besides, they are examining and estimating our conduct. The Kingdom of God cannot make much headway in those lands unless it makes corresponding gains here. Dr. Speer is right when he says that "it is vain to send out little bands over the world to preach the Gospel of purity and peace, love and power, if in our social, industrial and racial conditions in America we are preaching uncleanness, strife, enmity and failure." Many a missionary has hung his head in shame when after presenting the power of Christ to redeem all

[1] In 1917 there were about 6,000 students from foreign countries in American institutions of learning. Of these, 1,400 were from China, 1,000 from Japan, 150 from India, 2,000 from Latin America. In all, nearly eighty nationalities were represented.

human life he has been controverted by facts regarding unredeemed life in his own land, facts which he knew were authentic.

To the Christianizing of this whole impact we Westerners should give prayerful and energetic attention, and should lose no time about it. There is a demand for urgency for five reasons. First, because the Church is undoubtedly on the eve of putting forth her greatest missionary efforts and cannot afford to be handicapped by what is now the most serious obstacle to the spread of Christianity through the earth. Second, because the Christianizing of the totality of the impact is necessary to offset the wrong impressions of Christianity produced by the War. Third, because in the years following the War the nations, now being shaken together, will be more sensitive to the touch of each other upon their lives and the points of contact will multiply. For the sake of the intensified influence of the West on the East and also of the East on the West every contact should be Christianized. Fourth, because with the increasing breakdown of the old civilizations and religious beliefs the East will more than ever be influenced by so-called Christian civilization. Every door and window facing towards the West will be thrown wide open. Fifth, because amends should be made at once for all the unchristian and anti-Christian influences that have marred the impact in preceding decades.

This, then, is the convincing and urgent summons to organized Christianity and to every Christian disciple, that we should give thoughtful, concentrated attention to the Christianizing of all our relationships with other peoples, so that the great international arteries of tomorrow will be not so much a network of cables or a complexity of treaties or a developed system of commercial interchange, but pulsating lines of human interest and sympathy and service, in the spirit of Jesus Christ.

III. *We Must Actively Spread the Christian Message Throughout the World.*

But if the Christianity of the United States and Canada

is to be fully vindicated, more is necessary even than right psychological and moral attitudes and the Christianizing of the many lines of communication along which the life of our nations makes its impact upon the nations of the East and Africa and Latin America. The third requirement is that we distribute the message and spirit of Christianity among all the nations.

1. It is only the wide dissemination and acceptance of the Christian message that will render safe the various contacts of which we have been speaking. It already has been pointed out that we have been rapidly becoming international in the various aspects of our life. But it is to be remembered that it is dangerous to become international in these other relationships if we do not at the same time make our religion international. Every new contact that is opened up represents a peril to both ends of the line. As we reach out with our influence into the non-Christian nations, is it safe to teach them to read Western literature, for example, and then leave with them no Christian literature? They will be abundantly supplied with translations of indecent French novels and the writings of Paine and Voltaire and Huxley. Is it safe to cultivate their intellects, making them efficient instruments of good or evil to themselves and others, and not attach those intellects to the highest uses? Is it safe to give them the principles of self-government and a strong nationalistic spirit and leave them to run riot among themselves and to run amuck among the nations? What save those Christian ideals which are the soul of democracy can render them steady and unselfish in the government of their affairs? Is it safe to go to them with our industry with all its attendant difficult problems and leave behind the only solution for those problems? Is it safe to lift their scale of living and make organized and complex their social life and tell them nothing of the Christian principles that should order and safeguard social relations? Is it safe to give them capital and not a Christian sense of stewardship? Is it safe to teach their hands to war on a scientific and deadly scale and not carry to

them the lessons of the Prince of Peace? Is it safe to dig their canals and build their railroads and open their mines and develop their agriculture and their industries, making them strong in these respects, stronger in some cases than ourselves, and not teach them the obligations of service that rest upon strength? Is it safe to expose them to the worst elements in Western life and isolate them from the best? Is it safe even to set before them high standards of morality and then leave them to despair and defeat because they had not been given a knowledge of the living Christ? Apart from the dynamic of the Christian Gospel, all our other international contacts will bring a net loss to them as individuals and as societies and will react ruinously upon ourselves. This is the one international communication that we must not fail to establish.

2. Unless the Christian message is carried throughout the world, peace among the nations will not become secure. For the message of Christ is characteristically a message of peace. A multitude of the heavenly host announced His coming into the world with a glad cry of "peace" and "goodwill." As He went out of the world He left peace as His one legacy. "Peace I leave with you." And it was the peace not of inward serenity alone but of outward amity as well. Himself the world's great Peacemaker Who broke down the middle wall of partition between men and reconciled them all to God, He blessed those who would share with Him in the work of reconciliation. "Blessed are the peacemakers." The first word of His great Prayer throws all men into a common family as brothers. His central teaching was God's loving Fatherhood. So when He sifted down God's will for men He reduced it to a twofold command, the first and great one, "Love God," and the second, quite like the first, He said, really a part of it, "Love thy neighbor." When later he added a new commandment, it simply called for special love among His own followers. In loving He laid down His life and forevermore the Cross is the sign and pledge of peace. Christianity is not only the direct antithesis

of war, it is the strongest unifying force in the world. In it alone we find the "great positive and wholly adequate conceptions of peace."

The missionary agent is in His own person a strong mediating influence. He proclaims a gospel of lawfulness, order and discipline and is a powerful instrument of peace within the nation to which he goes. It is sometimes charged that the missionary creates discontent and disorder. The charge is wholly false, save in the sense that he aims to produce a divine discontent with sin and to turn upside down what was wrong side up. In that sense he is a wonderful disturber. Otherwise he is a peace agent. He goes to fierce warlike tribes and leaves them law-abiding, industrious citizens. He counsels contentment and obedience to government. He lives not beside but among the people. He knows and loves them. He comes not to spend a few years, earn a pension and go home, but to make his home with them for life. They come to trust him and confide their grievances to him. He mediates between them and the governing powers. Many a civil war has he prevented.

And the missionary mediates between his adopted country and other countries. He is often called into counsel by governments when difficulties threaten, and volumes might be written to illustrate his influence in preventing friction and possible war. He stands between East and West, a trusted interpreter of each to the other. The greatest mediating personality that today interprets Japan and the United States to each other and helps them to clasp hands is no traveler or economist or diplomat, but a missionary, Dr. Sidney L. Gulick. And he is but a type of a goodly fellowship of missionary mediators. Dr. Arthur H. Smith, of China, himself a distinguished member of the same group, says that foreign missions are "a sociological force which is unobtrusively but irresistibly working toward the introduction of a Christian climate all over the earth. . . . Christian missions are seen today to be the most effective instrument for mediating between and bringing together fragments of the

human race long isolated, radically different, and too often bitterly antagonistic. They are in a unique way humanity's clearing-house of ideas and ideals, of motives and movements."[1] There is much truth in a recent statement that "the key to world peace is in the hands of the missionary."

The message of Christ proves to be a message of peace also in that it furnishes a corrective, guiding influence in the development of new democracies. We have already seen that the spread of Western civilization produces among nations that had been isolated and backward a national self-consciousness, patriotic ambitions, aspirations toward self-government, a development of latent resources, human and material, and an eagerness to appropriate new elements of strength from every available source. In the process friction points with other nations develop and the growing nation is apt to absorb the worst aspects of the life and standards of the outside world. If that is all, it is soon ripe for trouble with any nation whose interests cross its own. What was the meaning of the "Yellow Peril" talk a few years ago? Why did Napoleon say of China, "Yonder sleeps a giant; let him sleep"? Simply this, that if China should grow mighty in the manner we have described and without any great moral and religious ideas to modify her selfish ambitions and point her powers in a better way, that nation, the largest in the world and possessed of enormous natural and personal resources, might pursue her own schemes of self-interest and aggrandizement until she would threaten the well-being of the world.[2] The spirit of Jesus, which bids a nation to be more concerned to recognize the rights of others than to demand its own and to realize its greatness in friendly service, is the only adequate corrective of national ambition. The nation that learns to bow the

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[1] "China and America Today," pp. 235, 236.

[2] Sir Robert Hart, who knew China better than any other British statesman of his time, said, "China is today the greatest menace to the world's peace unless she is Christianized."

knee to Him in worship and obedience will have no zeal for international strife.

The spreading of the Christian message tends to maintain peace because of its effect upon those who propagate it. It is the exalted type of international goodwill. If the missionary purpose ran high in the Christian nations of the world it would color all their international attitudes and undertakings. There would be in each a spirit of chivalry toward the weaker nations, of service toward the needier nations. There would be in each an attitude of partnership and comradeship toward the other nations of the Christian faith and a disposition to share its best with all mankind. Does this sound idealistic? Nevertheless it is precisely a missionary motive that is needed at the heart of Christian nations today, for this is the positive aspect of international unselfishness. "We yet shall learn," says Dr. Fosdick, "that the best armament of any people is the friendship of the world, won by constructive goodwill."[1] The two broad principles that are contending today for supremacy in international relations are self-advantage and service. The ultimate expression of the one is militarism; of the other, foreign missions. And when the Christians who are filled with a consuming missionary passion, a passion to give the best among their best, which is the message of Christ, to all mankind, shall become numerous enough to determine national thought and action, there need be no fear that Christian nations will wage war upon the non-Christian nations or quarrel seriously among themselves.[2]

3. The disseminating of the Christian doctrine and spirit throughout the world is necessary for the further reason that only thus can our denials of Christ be offset.

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[1]The Challenge of the Present Crisis," p. 94.

[2]In *The Constructive Quarterly,* September, 1916, Canon C. H. Robinson, of England, wrote: "We believe that the best prospect of the reconstruction of a good understanding between the peoples of Great Britain and Germany lies in an increasing recognition of the ideals for the promotion of which British and German missionaries stand."

Sadly have we failed as Christian nations to acknowledge the Lordship of Jesus Christ before the rest of the world. We have failed in our national life and in our international dealings. Nothing can wipe out the past. There is but one thing that can possibly offset it, and that is overcoming our own evil with our own good. And we have nothing good enough to overcome the evil save the message of Jesus Christ. That we can send, a message taught and incarnated by chosen and devoted ambassadors, a message of redeeming power for individuals and societies. Mr. Morgenthau, a Hebrew, formerly United States Ambassador to Turkey, says: "The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built."[1] Dr. Edward T. Devine, Professor of Social Economy at Columbia University, carries the story a step farther. "The activity of American and other foreign missionaries in Western Asia during the present war has been one of the few bright features, evidence that even in war the blackest cloud may have a silver lining."[2] Looking at their work from another angle, Sir W. Mackworth Young, K.C.S.I., formerly Lieutenant-Governor of the Punjab, said on his return to England:

> As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries.[3]

It is men and women of that sort that we are to send out to represent Christianity, to bring it to bear upon

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[1] *The Missionary Review of the World,* January, 1918, p. 14.
[2] *Columbia Spectator,* August 14, 1917.
[3] Quoted in *The Missionary Review of the World,* January, 1918, p. 15.

the deepest needs of individual men, and the most baffling problems of national life. They are the exponents of the most competent agency of international service.

The answer, then, to the problem of expressing the true character of Christianity in our day is the twofold one of making Christian our internationalism and making international our Christianity. Jesus Christ will thus become His own vindication. Let us avoid the fallacy that the mere winning of individual converts to the Christian message apart from the Christianizing of all human relationships can bring in the Kingdom of God. And let us avoid the other fallacy, which is its corollary, that the Kingdom of God will come among men by treaties or international organizations or peace programs or any other instrumentality apart from the active and definite spread of Christ's message of the Kingdom.

CHAPTER III

THE CALL OF NEW OPPORTUNITIES IN THE MISSION FIELDS

EVERY day the effects of the World War upon the whole life of humanity are becoming more evident. The force of the impact between the two armed forces into which the world has been divided is seen not so much in the way the nations immediately concerned are reeling under the shock, as in the way the crash has set the uttermost parts of the earth vibrating. The non-Christian lands of the earth from end to end have been deeply affected, and from the standpoint of their evangelization the effect has been one of an enlarged opportunity.

A few years ago an international Christian leader challenged the Church of Christ by writing over the existing world situation the phrase, "The Decisive Hour of Christian Missions." Surely the words did not exaggerate. But these war years seem to have brought us to a decisive moment within that hour. We are to consider in this chapter some of the factors in the opportunity which now summons the Church to throw a new intensity into her world task.

I. *New Difficulties that Have been Created.*

First we should frankly face some of the new difficulties involved. Nothing is gained by averting our eyes from those elements which have recently come into the situation, making it one of greater difficulty. More than three-fourths of the non-Christian people of the world are either participants in the War or victims of it, and the other one-fourth are very distinctly affected by it. Immediately on the outbreak of the War some of the new problems began to appear. Let us now go over these difficulties and

try to get clearly before us the nature and seriousness of each.

1. The discrediting of Christianity by reason of the War.

We saw in the preceding chapter that this is essentially a war among nations called Christian, a family quarrel within Christendom. Millions of non-Christians are amazed at the scope and ferocity of the conflict—dignified, progressive nations tearing each other apart, piling the battlefields high with dead, and singing hymns of hate in a fiendish antiphony. And these were the nations which presumably were the flower of Christian civilization. Small wonder that many non-Christian people contrasted all this with the diametrically opposite teaching of the missionary that "the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."[1] What could they say to the Christians but "Where is now your God?" This difficulty, as we shall see later, is not nearly so great as in the days just following the outbreak of the War, but it must still be reckoned with.

2. The depletion of the missionary ranks.

The staff in almost every field has lately been reduced. Many missionaries have joined the colors of their countries, and some of these have been killed or permanently disabled. Many missionaries have been assigned to duty with military forces. For example, many of the men in the Honan mission of the Canadian Presbyterian Church have accompanied the thousands of Chinese coolies who have gone from that province to serve as laborers behind the lines in France. The only means of filling the places of these missionaries has been the taking over of their duties by other workers, native or foreign, who were already overburdened, and in some cases even this has not been possible.

3. The suspension of work in the German missions.

Almost the entire German missionary force has been withdrawn. Prior to the War, this force had included

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[1]Galatians 5: *22, 23.*

1,227 men and 233 single women, or a total staff, if we include wives of missionaries, of more than 2,000 workers. Under their care there were 722,349 baptized Christians, with a much larger Christian community and scores of thousands of inquirers. Most of the German missionary work was carried on in British territory or in German colonies which early in the War passed into the hands of the Allies. Finally, the Allied Governments decided that the German missionaries in most of the fields must be deported or interned. This has meant an enormous missionary loss, especially in India, where the Germans made up about one-sixth of the total missionary force. Assistance in many ways has been given by American, Canadian, British and other missionaries who have been working in the same fields with the German missionaries or in adjoining areas. But at best this aid has been limited, and much of the former splendid work of the German missionaries is now at a standstill. As the crippled missionary societies of Europe cannot be expected to do a great deal, the responsibility to care for this work until the German missionaries can return rests largely upon the missionary agencies of North America. "This is not a question of Germany, it is a question of Christianity."

4. The halting of plans for progress.

Until the War broke out, almost every mission in Asia, Africa and Latin America was preparing for important developments. New buildings were to be erected, new surveys were to be made, new outstations were to be opened, the frontiers of the missions were to be pushed back into unoccupied districts, a multitude of new programs looking towards efficiency and coöperation were to be launched. But the War came and most of these plans had to be suspended. The recruits that had been counted on could not be sent out. Increases in the budgets of the missions were in most cases impossible. Workers were detailed for emergency duties. And those who stayed at their posts had new drafts made on their attention and sympathies and energies. Readjustments had to be made

almost daily. The plants were kept running, but while some departments were speeded up, other departments were slowed down, yet others were temporarily closed, and forward policies that had been decided on were for the most part filed away for future attention.

5. Difficulties in the sending of reinforcements.

The European societies have sent out practically no new workers since the beginning of the War. The societies of Canada have found it possible to add to their missionary force, though not in as large numbers as before the War. The American societies were able without much difficulty to send out new workers to most of their fields, until the United States entered the War. Then the problems came thick and fast. First the selective draft had to be reckoned with. Here the difficulty was acute in the case of unordained men between the ages of twenty-one and thirty-one. Of these there were 450 already under actual appointment by the various Boards, not to speak of a large number of missionary candidates. There has been trouble, too, in the matter of passports, for in view of a wide abuse of such documents the State Department has been obliged to adopt measures of rigid restriction in the issuance of passports and permits to leave the country. European Governments have found it necessary also to become much more exacting in the examination of all persons, including missionaries, who desire to enter their possessions in Asia or Africa. All of this has greatly embarrassed the missionary societies of the United States in the sending out of new missionaries.

6. Difficulties in the sending of money and supplies.

Owing to political restrictions and the deflecting of ships from their regular routes, communications have been cut off, for at least part of the time since the beginning of the War, between certain sections of the mission field and their supporting constituencies at home. In some cases neither money, mail nor supplies could get through. Drugs and other commodities for hospitals, books for the schools, condensed milk and other foods necessary to the maintenance of health, building materials for repairs and

new structures, supplies for agricultural and industrial processes, Bibles, paper for the presses, these and other necessities have become scarcer and dearer or else have been entirely lacking. The German missions, of course, suffered more than others. Although the situation is on the whole improved now, there is hardly a field in which this difficulty has not been acute and it will not be removed until the War is over and for many months thereafter.

7. The increased cost of missionary work.

One of two reasons for this is the large advance in the price of necessary supplies. The other is the variation in the rates of exchange. Silver currency has risen greatly in value. In China, the Mexican dollar has nearly doubled, and in Persia the toman has more than doubled. The rupee has gone up in India and the yen in Japan.[1]

8. The disrupting effects of the War on missionary work in battle areas.

Actual fighting has taken place in four parts of the mission world, namely, Persia, Turkey, Shantung Province, in China, and the African colonies of Germany—Togoland, Kamerun, German Southwest Africa and German Southeast Africa.[2] Many innocent persons were killed. Families were broken up. Houses were plundered and burned. Hundreds of natives were taken away as carriers. Whole regions were depopulated. In the Kamerun one station was seized by the government, the printing press of another was turned into a munitions

[1] "Some mission boards have had to appeal to their constituencies for additional contributions of over half a million dollars merely to provide for the depreciation in the silver purchasing power of American money. If the price of silver continues to increase, this situation will become yet more difficult."—Robert E. Speer, "Looking through the War Clouds." *Missionary Review of the World,* January, 1918.

[2] "Africa is, territorially, more completely involved in the War than any other continent. Only one small independent country, Abyssinia, is not actively engaged in the War. Even Liberia has enlisted in the fight for democracy. Practically every nook and corner of far-off, unknown Africa feels the burden of the present war."—*All the World,* January, 1918, p. 16.

factory, the treasury of another was requisitioned. For eighteen months the war raged throughout that field. In Persia, in Armenia and other parts of Turkey not only did the Christians suffer the loss of home and property, but hundreds of thousands went through the horrors of deportation, mutilation and massacre.

These do not cover all the new difficulties that have entered into the situation. Nor do they take account of problems that will have to be faced tomorrow, problems of nations being modernized more rapidly than they are being Christianized, of growing democracies that may be governed by an unworthy spirit, of new influences of Western civilization that will have to be counteracted, of the administration of missions that will increasingly desire self-government, and many other problems that even now are giving concern to missionary leaders. Those mentioned are sufficient, however, to indicate how disturbing and disrupting are the difficulties that have already been encountered.

But, after all is said, might not this catalogue of problems and handicaps be listed in the credit column? Are difficulties and perplexities not to be summed up in the Christian mind on the side of opportunity? "Most gladly, therefore," said the great apostle, "will I rather glory in my weaknesses, that the strength of Christ may rest upon me."[1] May we not see in these difficulties an opportunity for the power of God and the spiritual and superhuman character of the missionary enterprise to be revealed? Ought we not to welcome them as a testing of faith, a summons to prayer, a strengthening of moral sinew? Should we not regard them as an agency for the upbuilding of the Church in the mission field and the developing of native leadership? It is when they have been challenged most sharply by difficulties that Christian missions have won their most splendid triumphs.

II. *New Opportunities That Have Been Provided.*

Even if we write in bold letters the word "Opportunity"

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[1] 2 Cor. 12: 9.

across the difficulties that have been listed in the debit column, we must begin a fresh page in the ledger for the credit items, those positive factors produced by the War which make the missionary task larger with opportunity today.

In this survey we must resist the temptation to stray into the field of conjectures and of future developments, however desirable or probable these may be, and keep our eye upon those favoring conditions about which there is no uncertainty.

1. The breaking down of conservatism and prejudice.

Progressive as the nations of the East have become in recent years, there has remained a mass of prejudice and tradition that has retarded the progress of Christianity. Deeply ingrained ideas and long-cherished institutions always die hard. But great changes have been begun or accelerated during these war years. Many old opinions and old customs are gradually being discarded. The caste system in India, for example, is now undergoing its greatest strain. Three-fourths of the non-Christian population of the world are thrown together into the melting pot of the War, and most of the Christian peoples of the world are there with them. China, India, Japan, Egypt, each of the great non-Christian nations is conscious of the touch of the other nations in the War. It is a new sort of international contact, this grouping of all nationalities into those who fight with you and those who fight against you, but it is having its effects.

Here is a man who went out from India as a soldier. Never before did his interest outreach his own community, and he carried with him a full set of prejudices and traditional customs. If he is a caste man, in the very crossing of "the dark water" he broke caste rules. At Gallipoli he found himself a brother-in-arms of Australians and French, and in France he has fought side by side with British, Senegalese, Canadians and Belgians. He is no longer a denizen of a hamlet in South India, he is a citizen of the world. He has compatriots undergoing like experiences in East Africa, in Egypt, in Meso-

potamia. What wonderful things they have witnessed and experienced since they left India! And the villagers back home turn out to hear their letters that tell of the great world outside. The fanciful letters written a few months ago by Mr. Kipling for a popular magazine, purporting to be from the pen of an Indian soldier, and the comments of his family on receiving them illustrate this line of influence and its upsetting of the old notions and prejudices. It is a hard body blow that the War is dealing to many of the institutions and ideas that belong to the order that is now passing in India.

As custom loses its hold on the life of the non-Christian nations and as their prejudices and self-sufficiencies fall away we can see the door of opportunity swing more widely open to the entrance of the Christian message.

2. The thoughtful and serious mood of non-Christian nations.

Some of these nations, like China, Japan and Siam, entered the War of their own free will. Many close observers of developments in China say that her participation in the War is awakening her to a realization of her responsibilities and opportunities. She is appraising the moral issues that she has made her own in the struggle and inquiring into the ideals on which her own national life is resting. Other non-Christian nations, such as India and the European colonies of Africa, were dragged into the War. They, too, have been looking into the deeper meanings of the struggle. Particularly is this true of India, where a new seriousness is said to be characteristic of Hindus, Moslems and Sikhs. Indeed, as Canon Gould has pointed out, "the penetration of the non-Christian world into the realities of the War and their perception of the real issues at stake is one of its most impressive and unexpected features."

Democracy is today a more fervent and widespread doctrine among Eastern peoples than it was five years ago. And they are considering the far-reaching applications of its spirit. The men from India are fighting in Europe for democracy. The question naturally arises, "What

fellowship has democracy with foreign domination, as we know it in India?" The agitation for more self-government has, under such leaders as Mrs. Besant, assumed large proportions and Britain is preparing to deal generously with it. And a further question arises, "What fellowship has democracy with caste?" This question is a religious, as well as a social, one, and they must answer it themselves.

So we find in Asia a serious mood today. Profound questions are being asked. There is more plasticity than ever before and more openmindedness to the friendly counsel of the Christian democracies of the West. "The forces and agencies that prove themselves most vital now are the forces and agencies that will be recognized as supreme in the period that follows the war."[1] It is the decisive hour for the shaping of the new ideals of the East.

3. Dissatisfaction with the traditional faiths of Asia and Africa.

As thoughtful men of Asia discern the moral issues of the War and as they recognize the need of a spiritual basis for their new national life, they are finding that their traditional faiths fail them. Japan has been called "a nation prospecting for a religion." Her government recently summoned leaders of Shintoism, Buddhism and Christianity to a conference with a view to working out some satisfactory religious platform for the life of the nation. The including of Christianity implied that the traditional faiths of the Empire had failed. Shintoism now claims to be nothing more than a patriotic cult. And as for Buddhism, although there is in some quarters a revival of its propaganda, the situation was put fairly by Dr. J. D. Davis, when, after a life-time of service in Japan, he said: "Have it clearly in mind that the issue in Japan today is no longer between Christianity and Buddhism, but between Christianity and nothing. Japan has already turned her back on Buddhism and is now seeking for some new basis of faith."

[1] *Missionary Review of the World,* December, 1917, p. 888.

The religions of China have disappointed her. In this time which searches into the realities of religion, China has turned to Confucianism and Taoism and Buddhism, her traditional faiths. But the questions she has brought are too many and too modern and too deep for those religions. It is true that reactionary movements both among Buddhists and Confucianists have set in, for example, in Sze Chuan Province. But it is characteristically true in China that old idols are being taken out of the shrines and old temples are being torn down or turned into school buildings or even places of Christian worship. A Christian leader of China, now in the United States, said recently, "The heart of the Chinaman is an empty shrine."

"Why cannot Krishna save us?" is a stock question asked of Christian missionaries in India. The question is now becoming less speculative, more pragmatic, "Why *doesn't* he?" For Krishna and all the other gods in India's pantheon and all the subtle metaphysics of Hinduism are not saving India. Hinduism, in spite of the new patriotic propaganda in its favor, is not equal to the demands of the hour. It has no final solution for the problem of sin, it is not a character-producing religion, it has no gospel of social emancipation. It cannot weld the numerous races and ironclad social divisions of India into one harmonious and compact people. It cannot carry her through this crisis of her need. And India, the most religious country in the world, is finding that her great traditional faith has failed her.

The devout Mohammedan who is considering deep social and religious questions of the modern world is not satisfied by his formal observance of prayer periods five times a day. When, intent on present-day problems, he reads the old Koran, must he not regard it as the book of a bygone era? It gives back no answer to the fundamental questions that he brings relating to personal needs and social regeneration. Professor D. B. Macdonald, one of the most finished scholars in the field of Mohammedanism, says that "it is for the Christian schools and preachers

to save these peoples, not only for Christianity, but for any religion at all."

Obviously animism is without an answer to the broad and profound problems of today. The pagans of Africa are renouncing it, as they come into contact with the higher religions of Mohammedanism and Christianity. Mohammedanism has in recent years been making rapid strides in the Dark Continent and has been gaining more adherents than Christianity, because Christians have not been alive to the opportunity and the danger.

There is but one light that can dismiss the darkness of doubt and misgiving and despair from the religious life of the nations today and that is the Light of the World. Jesus Christ is the answer to the world's need and the solution of all its problems. The nations that long have followed other religions have now made room for Him and are waiting with their faces turned toward Him. It is the day of His great opportunity.

4. The collapse of Islam's political power.

God pity their enemies, if the Mohammedans should ever unite in a "Holy War"! So the world thought until a few months ago. There was something that froze the blood in fear at the very suggestion of the Moslems, to whom we were assured religion meant everything, rising in full force, 230,000,000 strong, in their fierce, fanatical hatred of the Christians and in their cultivated aptitude for ferocity, and falling with flashing scimitars upon any foe against whom their wrath was stirred. But all this fear was wasted. For the test came in November, 1915. The Jihad was pronounced. It was strictly according to form and regulation. It came from Constantinople, from the right source, the Sheik ul Islam, the high priest of Islam, and the Sultan of Turkey. It was transmitted instantly to the faithful throughout the world—the first time in history that a universal Holy War had been officially declared. The civilized world held its breath and waited for the impact. It has waited ever since and will wait while the world lasts. There cannot be a Holy War of Moslems. Why? Because there is no Pan-Islam. At one

time in history there was, when Islam swept through North Africa and won the Barbary States and then crossed over into Spain, and when at the other end of the Mediterranean it conquered Southeastern Europe and tore its way almost to the gates of Vienna, making a vast horseshoe of religious bigotry and political power that threatened the civilization of Europe and the welfare of the world. When this onrush of Mohammedan advance was checked by Charles Martel at Tours the first blow was given to Pan-Islam. May the present War not prove to be the final blow?

We were wrong if we supposed that religion means everything in the world to the Mohammedans. As it turns out, political ties are stronger with them than religious ties. There was no unanimous response even from the Mohammedans of Turkey. Many of them joined in the protests that poured in from Persia, from Morocco, Algeria and Egypt and from Moslems in Russia. As for India, the home of 67,000,000 Mohammedans, there was no response save that of solid loyalty to Great Britain. The Mohammedan leaders of North India petitioned the British Parliament to let Indian Mohammedans go to the defence of Egypt. The War has revealed the marvelous spectacle, well-nigh unique, of Moslem clashing arms against Moslem. The dream of a united political power for Islam is shattered forever. To cap the climax, most of Arabia has torn itself loose from Turkey, seized the holy cities of Mecca and Medina, the sacred places of Islam, and set up the independent Kingdom of the Hedjaz, with the Shereef of Mecca in the seat of power. In January, 1918, Turkestan followed suit by declaring its independence.[1] Dr. James L. Barton, of Boston, an authority on the Near East, says:

> The opportunity of the ages confronts the churches of America and Europe. The Mohammedans of Turkey, Persia, Syria, Arabia, Egypt, all North Africa, India, and, in fact, wherever found, have lost much of their power and moral resistance, while their hearts

[1] According to a cable dispatch from Stockholm, dated January 16, 1918.

have been made sad and tender by the sense of a disappointed hope and faith in a religion that has failed them. The door of approach to the Mohammedans is beginning to open. Will the church of Christ be ready to enter?

5. The focussing of attention on the essential spirit and message of Christianity.

As we have already observed, the first effect of the War on the estimate of Christianity throughout the non-Christian world was very unfavorable. It seemed as if the ground suddenly dropped from beneath every claim that the missionary had made for the validity and sufficiency of the Christian faith. Soon, however, a reaction set in, more careful investigations into the true character of Christianity began to be made, and, although there still are and for many years to come will be many non-Christians who will quote the War and its root causes in Christian nations against the religion which those nations have professed, a new appreciation of the faith of Jesus Christ is showing itself far and wide throughout the non-Christian world.

Take Japan as a fair illustration. The non-Christian Japanese leaders cried out loudly at first that Christianity had collapsed in that it had failed to prevent or stop the War. "But gradually the more thoughtful among them came to see that it was not *Christianity* but *men* and *human institutions* that have failed. Selfishness, international jealousy, greed, loss of the idea of brotherhood —these are the things that have engulfed us all in unspeakable horror. . . . And so there has been growing up in interior Japan a greater interest in Christianity, a desire to know what Christianity really is."[1]

The discerning minds of China came to a similar conclusion. Throughout China there is a new appreciation of the Christianity of Jesus Christ. A professor in a large American university was lecturing to his class on the causes of the War and began to defend Christianity against the charge that it had failed. He was inter-

[1] *The Japan Evangelist,* September, 1917.

rupted by a Chinese student who said, "So far as the Chinese students in the university are concerned, you need not make a defence of Christianity. We were discussing the War at our meeting last evening and we were all agreed that the trouble in Europe was due not to too much of Christianity but to too little of Christianity." Prince Damrong of Siam said recently to some American travelers who were passing through his country: "Do not fear that we think Christianity is responsible for the war. We understand perfectly well that it is not Christianity that has failed, but the Western nations, and that if only peoples of the West had practiced the precepts of Christ there would have been no such awful struggle."

The non-Christian world in common with the Christian world is coming to distinguish sharply between the Christian ideal and the spirit and practices of Western Christendom. "What Christ came to do, what spirit and message the missionaries bear from Him to the world, is clearer to the minds of the non-Christian peoples today than it was a year ago."[1] Especially among the non-Christian peoples fighting with the Allies, there is a clearer recognition of the true spirit of Christianity. The longer they struggle and the greater sacrifices they make in the interest of righteousness, justice, freedom and the rights of the weak, the more plainly they see that Jesus Christ is the ultimate Champion of these great issues and the more clearly they discern in them His redeeming purpose for humanity and for the lives of individual men. The more sharply the moral issue is drawn, the more vivid the true spirit of Jesus becomes. As the background grows blacker, the holy, loving figure of the Christ leaps into new splendor before the gaze of the nations. And the question "Where is now your God?" is receiving its answer.

6. Influence of the witness of Christian martyrs.

Viscount Bryce, who was Chairman of the British Gov-

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[1]Robert E. Speer, "Looking through the War Clouds," *The Missionary Review of the World,* January, 1918.

ernment's Commission appointed to examine into the treatment of Armenians and Syrians, is as competent an authority on that situation as could be quoted. Cabling to the American Commission for Armenian and Syrian Relief recently, he referred to the martyrs of the early Christian Church who sealed with their blood the testimony of their faith and added:

> In our own times we have seen this example of fidelity repeated in the Turkish Empire and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. . . . Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed and when they refused Mohammed were shot or drowned forthwith. For days and days together the bodies of Christian women who had thus perished were seen floating down the Euphrates.

In the early Christian era the blood of the martyrs proved to be the seed of the Church. So it has been ever since. The most recent martyrdoms on a large scale were in connection with the Boxer uprising in China in 1900. There again Christianity thrived on martyrdom. One hundred and thirty-five missionaries and 16,000 native Christians laid down their lives for Christ rather than save them by apostasy. The Church began at once an unprecedented advance. In one leading mission, one half of whose membership was swept away, the losses were made good in three years. Some churches in that time doubled their membership. And the advance has gone on with amazing rapidity to this day.

Can it be otherwise in Turkey? What must observing Moslems have thought as they saw that threats, tortures and atrocities could not shake the faith of the Christians who went to their death by thousands with Christian songs of praise on their lips? Stand there as a Mohammedan persecutor and see that group of Christian students digging their own graves to the rhythm of hymns they

learned at a Y. M. C. A. conference and comforting each other with the promises of God. Stand again a few days later and listen to another group of students passing out to their death and singing as they go:

> Whither, pilgrims, are you going,
> Going each with staff in hand?
> We are going on a journey,
> Going to a better land.

How are you going to account for it? Hear them pray for you in love, as they "bow their necks the stroke to feel." What strange power is in their faith? Can there be a living Presence with them? You cannot rid yourself of the conviction that a Moslem could not die like that, and that there is something in the faith of those men and women which you and your fellow-Mohammedans need. Already some reports are coming in that the Moslems have been deeply impressed, and that above the blood-soaked ground of Islam the green shoots of what may be a glorious harvest are beginning to appear.

7. A new apologetic in recent demonstrations of Christian love.

Amid the gloom and horror of the world's darkest experience there has appeared a shining display of magnanimity and brotherly love. We confine ourselves here to three expressions, among many, of the Christian spirit of service of which the non-Christian world has been witness within the past three or four years.

One of these is the behavior of British missionaries towards the missionaries of an enemy nation. When the work of the German missionaries in India was imperilled by their inability to secure money and supplies, it was the missionaries from Great Britain who were foremost in coming to their relief. While their fellow-nationals in Europe were in deadly combat, these representatives of Jesus Christ continued to love and trust each other. When the money of the German missionaries was all gone and they were in destitution, the British missionaries, out of their own slender incomes and with living

costs rising steadily, made generous contributions in cash. When all Germans were in danger of internment, the British missionaries pled with the government, loudly asserting their own confidence in the good faith of the German workers. And when it appeared necessary at last that the German missionaries should be deported or interned, the missionaries from Great Britain undertook to do all in their power to oversee the work in the now neglected fields and to shepherd the souls there who needed Christian instruction and leadership, until their German brethren could return. Other bonds broke, but the missionary bond held. It was a beautiful display of the spirit of Jesus and a mighty apologetic for Christianity in the presence of a great non-Christian people. The same spirit has been shown in Africa, where the United Free Church of Scotland has recently taken over the work of the Basel Mission.

The sacrificial ministrations of native Christians have been another witness to the power of Christ's loving spirit. The children in the schools that were founded in Africa by Mary Slessor of Calabar have made real sacrifices for the saving of Belgian children. Call to mind the conditions of outright savagery that prevailed among these people before the timid little mill hand from Dundee carried to them the transforming spirit of Jesus Christ, and the meaning of this sacrifice becomes luminous. Korean Christians in California recently made generous gifts for Armenian relief. In Southern Nigeria the Ekite Mission, although it has suffered severely through the War, contributed over $125 to the Prince of Wales' Fund. The Christian girls in a mission school in Ceylon asked permission to have dinner omitted from the schedule of the day that the money thus saved might go to the Belgian Relief Fund. A colony of 140 Christian lepers in Siam set apart a portion of their daily allowance for food in order that they might secure money for the relief of soldiers made blind in the War. Gifts of this nature have been reported from many parts of the non-Christian world.

From Turkey there come tales of Christians who have been showing a spirit of Christlike charity toward their enemies. Not only are some of them announcing their intention of devoting their lives when the War is over to Christian service in behalf of those who have hated them and murdered their families, but even now many of them are ready with kindly ministrations in the spirit of Christ.[1]

In such ways the native Christians of the Levant are showing the spirit of Christ as worthily as that band of devoted missionaries[2] who are staying at their posts throughout Turkey, Persia and the Caucasus, in deprivation and loneliness, letting their very lives drain out in sympathy and service, that they may give relief to hundreds of thousands of destitute, bleeding refugees. The sacrifices and ministrations of native Christians in this hour of the world's need are an argument for the sufficiency and adequacy of Christianity that will never be controverted while the world stands.

A third revelation of the Christian spirit of service is being made by those who have gone to serve the troops of non-Christian lands. From all the great mission areas of the world soldiers have streamed to the battlefields of Europe, Mesopotamia and Asia Minor. And wherever

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[1] An instance of this has recently been reported. "The Christians of the city, including the American mission college students, united in a movement to give the Turkish troops a good hot dinner. The troops had been obliged to drink only muddy water, but now the Christian women brought an abundance of cool, refreshing pure water to quench the soldiers' thirst. Imagine the surprise of these hungry and thirsty men. "Verily," they said to one another, "this is something new; never since the days of the prophet until now has such kindness been shown. No Moslem friend has come to give us food and drink without money and without price, but these Christians have supplied our every need without our asking." —*The Missionary Review of the World,* January, 1915, p. 3.

[2] "The missionaries connected with the Persian and Turkish missions alone have distributed over six million dollars' worth of relief in the last two years for Armenians, Syrians, Greeks and others, thus affording a magnificent demonstration of the quality of the religion which they represent."

they have gone, Christ has gone with them, incarnated in disciples through whom He has been performing His acts of friendly service.

Great bodies of Chinese have been sent to the Western front as laborers at the docks and on the roads behind the lines. A large force of missionaries, representing various churches, has migrated with them to France as Christian helpers extraordinary.[1]

Several battalions have gone from South Africa, Zulus, Kaffirs and Basutos, and are now serving as a Native Labor Contingent at the larger army bases and on the lines of communication behind the shelled area in France. Along with them there have gone African ministers and other experienced missionaries, carefully chosen for their close knowledge of African customs and languages and for their proven influence with the people. Senegalese and other African soldiers are doing active fighting in France, and work is planned or is already being done for these.

Whole armies of Indians have left their native land to fight for the Empire, a motely array, but excellent fighting men. Scattered among these is a large force of the choicest Y. M. C. A. Secretaries and other missionaries from India. "We have nearly a dozen races," writes one missionary, "ranging from the restless Afridis of the N. W. Frontier to the long-haired Burmese, the noisy Hindu and Moslem of historic plains, the aborigines of the Indian jungles, the Bengali from the steamy swamps, Christianized tribes from Shillong, and the 'head-hunters' or weird-looking Nagas from the higher mountains of Assam."[2] To this missionary, a Colonel remarked one evening after a lantern entertainment, "I can see you love these people; just feel at liberty to come into their camp and move amongst them whenever you like. The sort

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[1]The Canadian Presbyterian Mission in Honan, China, referred to above, has sent to France nine ministers and laymen and six doctors (almost its entire medical staff).

[2]The L. M. S. *Chronicle,* November, 1917. Art, "India in France," A. W. Macmillan.

of thing you have done for them this evening will cheer them up wonderfully."

Look at this swarthy Marathi. He is dictating to a young English missionary who is sitting beside him, writing page after page of a letter to a far-away Indian village. A plan has been worked out whereby that letter will be forwarded to a missionary in the neighborhood of the soldier's home, and he in turn will take the letter and deliver it in person. You see the look of confidence and gratitude on the soldier's face. Is he ever going to forget that kindness? All through the camps in France and Mesopotamia where Indian troops are found, this precise service is being rendered.

Here is a stalwart Sikh. He is homesick and depressed. He has had no word from home for months and is longing for a glimpse of the old place and of his wife and little boys. Suddenly there is a cheery greeting and he looks up into the smiling face of an American Association Secretary from the Punjab. Soon the story is out. That night a letter goes from the Secretary to a missionary friend near the Sikh's home. The weeks pass by and again the Secretary comes upon the soldier, lonely and miserable. He takes from his pocket a snapshot of the Sikh's wife and boys, with the home in the background, and hands it to the soldier. And the big fellow is not ashamed of his tears, as he salaams again and again in gratitude. This is not fancy, but blessed fact.

In an endless variety of ways the hand of Christ is being stretched out to these men who have come from the ends of the earth. It is all being talked of among themselves, in the hospitals and trenches and base camps —yes, and among their compatriots in China and India and Egypt and pagan Africa as well. The workers in the Methodist mission at Pauri, North India, were hardly surprised when a soldier who had fought in France came to a recent service of the mission. "He had walked sixteen miles just to say something to the Christian congregation. He told them that he had been wounded in France, and though he was a poor soldier in a strange

land, fine ladies nursed him in a way that the women of his own family would not have done. Such love and devotion as he saw in England convinced him that ours is the true religion. His own religion he knew was false because it did not produce such love. He wanted to learn more about our religion. Numbers of returned soldiers, many of them officers, are openly leaning towards Christianity." When the War is over and the non-Christian soldiers will scatter up and down the cities and the country places of Asia and Africa, telling of the help they received from Christianity but not from their own religions, they will be forerunners of the evangel of the Son of Man.

8. The increased vitality of the Church in the mission field.

In the face of disorganization, lack of supplies and the loss of leaders, the native churches have been gaining in strength. The doctrines of their faith have become new and living realities to them. Never has there been more of sacrifice, of Bible Study, of prayer, of missionary spirit in the Churches in the mission field.

Look at the West African Mission of the Presbyterian Church. Over that field for eighteen months "German and Bulu fought French and Fang, British and Senegal." "The natural inference," says Dr. A. W. Halsey, "would be that with the destruction of property, the ravages committed by cruel bloodthirsty soldiers, the removal of large numbers of the people and the killing of thousands of others, the cause of missions would suffer greatly." But one year after the Germans had been driven from Kamerun and the war clouds had passed over, we find one church grown so large that the missionary found it necessary to organize seven new churches. The total attendance at these churches on one communion Sunday morning was 21,400. That parent church reported 3,000 as having confessed Christ within the year, of whom 1,000 had been added to the membership. The same church reported that 250 evangelists and Bible readers were in training for Christian work and that the church contribu-

tions in the past year had doubled. It asked from America for the coming year only $950 and planned to raise from its own membership the remaining $17,000 that would be needed for its various activities. Perhaps no other native church can duplicate this record from Elat. But throughout the mission world the closer home the War has come to the churches and the greater sacrifices it has demanded, the more the churches seem to have increased in numbers and vitality. The church in the mission field will be a purified and more efficient instrument for the spread of the Gospel when the war period will come to an end.

9. Large movements toward Christianity.

From many parts of the non-Christian world there are coming Pentecostal tales of great accessions to the Christian Church. The revival movement continues in Chosen,[1] and according to Bishop Herbert Welch there is an average of one convert an hour, day and night. The three-year evangelistic campaign in Japan which has overlapped the War has been fruitful beyond expectations and gathered such momentum that it could not stop with the end of the three-year period. The time is ripe for a great ingathering of converts. Never were there so many earnest students of the Bible. "Instead of driving them away from religion, the War is bringing a distinctly renewed interest in religion."[2] In China various revival movements among the masses have been in progress and the educated classes have been coming by many thousands into the churches. Inquirers are pressing up for instruction in greater numbers than can be cared for by the present staff of workers. An evangelistic campaign similar to the one in Japan is being launched among the leading cities. In pagan Africa, whole villages and tribes are pleading for Christian instruction, tens of thousands of converts are being received into the churches, and the Bible is being eagerly read. The first missionary to get

[1]Mr. Willard Price in the *Review of Reviews,* June, 1916, states that there are 3,000 new Korean converts every week.

[2]The Japan Evangelist, September, 1917.

back to his post in the warswept section referred to above lost no time in sending an urgent cable message to his Board in America. He was not asking for money or building materials, or even for reinforcements. His cablegram read, "Hurry up order for Bulu Gospels." The hearts of the missionaries there are breaking because they cannot meet the pathetic demands coming out to them from the interior for the Christian message.

In India the remarkable mass movement gains steadily. Whole villages and tribes keep pressing up for Christian instruction with a view to baptism. In one year the missionaries of the Methodist Episcopal Church alone were obliged to turn away 153,000 who wished to become Christians, because there were no workers to instruct and lead them. One church reports a *waiting list of 1,000.* The Bishop of Madras says that fifty million outcastes are knocking at the doors of the Christian Church in India. Naturally there are many signs of alarm among the religious leaders of Hinduism over these immense ingatherings.

Even in Mohammedan lands there is such an eagerness to understand the Christian truth as should shame us for our little faith. The Christian schools that are still open are crowded beyond capacity by Moslem children. In Egypt copies of the Scriptures and religious tracts are being bought and eagerly read by Mohammedans and a spirit of inquiry is spreading even among Sheikhs and religious teachers. The oldest missionaries know of nothing like it. One missionary writes: "In days gone by we sought to gain a hearing and were refused. Now it is as if the Moslem himself were seizing the missionary by the coat, saying, 'What was it you used to want to tell us?' "

It is doubtless true that more converts have been received into the Church in the mission fields and more inquirers have come for Christian instruction and greater masses of non-Christians have been moving towards Christ in the years since the War began than in any corresponding period in the modern history of missions.

In Latin America as well as in the non-Christian countries there is a new spirit of religious inquiry. Mr. S. G. Inman, the Executive Secretary of the Committee on Coöperation in Latin America, on returning from his tour of Latin American countries during 1917, reported that the shock of the World War has occasioned much deep religious thinking and that from university professors to laboring men there is evidenced a spiritual longing and a new openness of mind towards evangelical Christianity. This brings to the evangelical Christians of the United States a peculiar opportunity, since the former Latin American attitude of distrust and dislike towards their northern neighbor has now turned to one of friendliness and confidence.

By these many voices of opportunity that are beyond all precedent, God is sounding out His call to a mighty advance on all fronts throughout the mission world.

CHAPTER IV

THE CALL OF THE WORLD'S PRESENT NEED

In the first three chapters our attention has been upon the demands which the present world situation is making for a new expression of international Christianity. In the three chapters that follow we are to consider the response which Christianity must now make if these demands are to be fully met. The first response must be by way of a sympathetic appreciation of the present actual human need.

I. *The Sympathies of the Christian World Have Never Been so Responsive to the Sufferings of Humanity.*

One of the glorious revelations of the War has been the capacity of the human heart for sympathy, especially the heart that has been influenced by the touch of Christ upon it. We have read of death and disaster and anguish till our hearts have grown sick within us. How often as we read detail upon detail of gruesome horror till the very pages seemed to be printed in crimson, we have had to lay aside our reading, because we could not stand more. The strain was too great. And in the night, brooding over some harrowing thing we had heard or read, and reflecting that this was but a type of the whole vast agony of "nations stretched upon a cross," we have had to put a violent curb on our imagining lest our reason should leave us. For most of us this did not mean a merely morbid interest in widespread suffering. It meant that the finest thing within us, our sympathy, had been cut to the quick. True, there have been some whose interest has been largely morbidness, there have been some callous, self-centered hearts that have not suffered in the suffering of the world, there have been some unimagina-

tive minds that have felt no hurt. Most of us, too, now find less of shock in tales of fresh miseries, for we have had so much of it that our minds are getting stupefied and our sensibilities benumbed. And we do not stop to individualize in our thinking as we did at first, there is so much suffering in the mass. But, making all reservations, it is still true that the Christian world is today sympathizing as it never sympathized before. It is learning a new experience not only of a fellowship in joy but yet more of a fellowship in suffering.

And well it may. For never did the pall of tragedy hang so heavy or so low over the whole of human life. If it were a case of outraged, bleeding Belgium alone there would be misery enough to make these years memorable in human history. But others of the smaller nations have been suffering as much. Think of Servia, hungry and plague smitten, her men carried off, her women and children left in anxiety and want. Think of Armenia, struck down by a crime as dark as was ever written into history, her people all but wiped out and the remnant left in wretchedness. And there is Roumania. Pitiful tales have been coming from Roumania in recent months, tales of broken homes, and of suffering and privations, especially among the women, the aged, and the very young. And Poland. "Put all the sufferings of Armenia, of Belgium and of Servia together," says Dr. Mott, "and in my judgment they would be engulfed by the sufferings of Poland and the related regions." We might name, too, Turkey and Persia, Montenegro and Lithuania and other small nations afflicted and brought low because of the War. And upon the stronger nations, as well, the stroke has fallen heavily. Eight million graves could tell how heavily. The hospitals and the prison camps throw their toll of misery into the cup of gall and wormwood which this generation is drinking. The evil of the hour is felt in quivering flesh. And, as a speaker just back from visiting many of the stricken countries said a few days ago, "There is not only the physical suffering of the wounded and diseased, but there is that dull, unceasing

pain ever present in the consciousness of mothers, wives, sisters and little children." The shadows are lengthening across the face of the nations, and there is darkness in the homes of the world. No wonder there is today a climactic outburst of human sympathy, for there never were so many hearts that held a fellow-feeling of pain and never so much of woe standing close about each life and out beyond each life, as far as knowledge can reach.

Sympathy is crystallizing into deeds of mercy. Women are knitting, making comfort bags and rolling bandages, men are leaving their business to drive motor ambulances, actors and public speakers are contributing their talent in the training camps and even within sound of the guns, women of wealth and social rank are serving in canteens, men at the head of large institutions are over in France working with the Y. M. C. A., college women are rallying to the Red Cross, college men are doing service of a hundred kinds in cantonments and in the trenches. There is no leisured class in England. Canada has almost forgotten gaiety. The United States is beginning to lose her zest for frivolity.

Money, as well as time, is being poured forth at the call of sympathy. In Canada, in Great Britain, in France, in Australia and other countries there seems to be no limit to the public's capacity for giving. Fund after fund issues its special appeal every year and sometimes twice or more in a year. What would have been thought a fabulous sum in former days is set as a goal in each campaign, and seldom does the amount fail of oversubscription. For the springs of liberality that before sent out trickling streams are now pouring out torrents of supply for those who are suffering from the War. The United States is likely to prove worthy of a place beside these other nations. Last year, according to a computation which Dr. Mott has made, $330,000,000 was contributed for philanthropic objects connected with the War.[1] That

[1]Not including denominational gifts for war purposes nor amounts contributed for Armenian and Syrian Relief.

amount does not seem proportionately very large considered as but $3.30 per capita, but it was ten times as much as the United States had ever given before in any one year for similar purposes. College men and women are this winter giving to the Students' Friendship War Fund in amounts that register generosity and often a real sacrifice. There are many instances of students giving up a trip, a home Christmas, a set of furs, an overcoat, a pet indulgence, in order to make good a liberal subscription to the Fund.

Hiding her own sorrow, Canada has looked about for the greatest needs to which she might direct her generosity. The United States has shown equal discrimination and ingenuity in locating the urgent necessities of the hour at home and abroad. Neither nation wishes to leave unmet any conditions produced by the War which demand relief.[1]

It is an eloquent list. But for the United States it is only a beginning. As the iron enters more deeply into her own soul she will have a yet more tender heart for the sufferings of others. The horizon of her sympathies will widen. Her comradeship in disaster with a score of other nations will develop a keener conscience for the relief of their needs.

A large part of the money raised has been sent over-

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[1]The range covered by the ninety-two war relief organizations which, according to the National Service Handbook, existed in the United States in 1917, can be seen from the titles of a very few of them: American Aid for Homeless Belgian Children; American Committee for Armenian and Syrian Relief; American Fund for French Wounded; Blue Cross Fund for Wounded Horses; Bulgarian Relief Committee; Committee for Relief of Jews Suffering through the War; General Italian Relief Committee; Irish Relief Fund; Montenegrin Relief Association of America; Permanent Blind War Relief Fund; Polish Victims Relief Fund; Roumanian Relief Committee; Secours National Fund for Relief of Civilian War Sufferers in France; Russian War Relief Committee; Serbian Relief Committee; Siberian Regiments American Ambulance Society; Ukrainian War Relief Fund; Vacation War Relief Committee; Zionist Medical Unit, not to speak of many similar undertakings and the efforts made by various churches as such.

seas. This is the most significant part of the story. For neither Canada nor the United States in previous years had been very alert to discover and respond to the needs that lay beyond their own borders. How slow they have been to give for the relief of needs that are remotely located from them, has often been demonstrated in recent years. We think of the United States and Canada together in this connection, for they are more than neighbors; their nervous system is one. When San Francisco was desolated by an earthquake, there was a rush of sympathy on both sides of the line to relieve the distress. But when Guatemala City was well-nigh destroyed by an earthquake on December 30, 1917, resulting in 2,500 casualties and 125,000 made homeless, the affair was barely mentioned among us, and little was done by the American or Canadian public to lessen the suffering.

On December 6, 1917, a Belgian relief ship rammed a French munition ship in Halifax harbor. The resulting explosion laid a large part of the city in ruins. The loss of life reached the appalling total of between 1,200 and 1,500. Many were injured, including 300 children who were blinded by flying shrapnel. Fire and blizzard added to the suffering. The news of the tragedy was flashed over the wires, and from all over the continent there were flashed back messages of sympathy and promises of help. Funds were opened in every city of consequence. Ships and trains were rushed to the spot with supplies. It was a magnificent display of largeheartedness. About two months before, on the night of September 30th, a typhoon struck the shores of Japan costing 1,619 lives and destroying property worth several million yen. The total casualties amounted to 2,500. In Tokyo alone more than 100,000 homes were flooded. It was a more awful disaster by far than the one at Halifax. Yet few, if any, funds were opened in North America to send relief to the Japanese sufferers. They were too far removed from our own homes.

But happily, in the light of other indications, the lesson is being learned "that it is competent for a nation to give

money away to other nations." This augurs well for the future. For it represents the most unselfish form of a nation's benevolence. It is the missionary type of giving.

The value of this generous uprising of practical sympathy is greatly out of proportion to the immediate relief afforded. It is reacting upon our own life in the enrichment of character. It is developing an unselfish concern for other lives, even for those that are set down far from our own. It is creating, at least temporarily, the habit of giving in behalf of others whom we have never seen, who are across the world from us, and whose only claim upon us is their own distress. And it is a tangible expression of international obligation, an evidence that we are gradually coming to recognize the oneness of humanity, and that, however removed we may be by distance or any other form of separation from a people, the moment they fall in need we are ready to treat them as our neighbors. It is the Good Samaritan practice, elevated to international terms.

But what will happen to these widely awakened sympathies when the clouds of war have passed over and the sun breaks out again upon the world? It cannot be long until the sufferings caused by the War begin to diminish and the wrongs that immediately caused it are mitigated or removed. Shall these splendid sympathies, capable of sustained sacrifice and of an international outreach, become dormant again? Shall they call in their farther horizons and limit their ministrations? To lose this one among the few finest products of the War that has taken away so much from us would be a tragedy indeed. Canon S. Gould, of Toronto, says: "By the war, capacities in danger of inundation by prosperity have been rescued; moral fibers attached by the rot of indulgence have been retempered; splendid qualities of sacrifice and service have been aroused and exhibited on an unparalleled scale. All these gains, and others, must be sustained and perfected by some great implementing factor, whose root has no connection with human frailty or passion."

Where are we to look for this "implementing factor"?

Are we able to find wrong and sadness and distress in the wide world vast enough to bid for the full measure of that sympathy which is now going out to the sufferings caused by the War? The sorrowful fact is that out through the non-Christian nations before ever the War began, there was more of tragedy, more of horror and misery than the War has brought into the world. It was so ten and twenty and fifty years before that; it is so today, and yet, God help us, we have not realized it up to this time. It is only a half justification to say that we did not know, for the facts have been abundantly and graphically laid before us and we have had every right to know. But let us not waste time in recrimination of ourselves. Let us repent and set ourselves to good works in a fashion to atone for past neglects. After the War we shall find much to do for war-swept nations across the water that will have to be rehabilitated. But the only equivalent that we shall find for the destitution and agony and despair caused by the War is the overwhelming mass of human need throughout the non-Christian world. Does this sound like over-statement? Can it be that through all these years the greater part of the earth's population has been in so desperate a plight? Let us take a rapid glance across the needs of the less favored nations of the world.

II. *The Greatest Appeal for Sympathy Comes from the Need of the Non-Christian Nations.*

As we consider the needs of the non-Christian nations let us rid our minds of every condescension, every false sense of superiority. Essentially, potentially, the West cannot claim superiority to the East. The liberating principles of Christianity came first to the Western nations, and they got a few centuries' start of their sister nations of the East. But the lead is being rapidly cut down since the ideals and methods of Western progress have been adopted by the Orient. They learn rapidly yonder and they are not servile imitators by any means. They have still much to learn from the West and the West is due

to learn a great deal from the East. Education has come to but a small minority of the Eastern populations, aside from Japan, but from among the educated group there have arisen finished scholars, keen financiers, astute statesmen, brilliant men of letters and of science, towering personalities in all departments of human leadership. Most of the basic elements of strength in Western peoples are possessed in common by those of India, China and Japan. And there are racial qualities in each of those peoples that Anglo-Saxons may well covet. There are great foundations to build upon. The closest students of the African peoples, not only in the North but in Central and Southern Africa, never tire in reminding us of the large capacities which are yet undeveloped in them, but which will one day come into evidence. And when we turn from non-Christian mission lands to those of Latin America, we come at once upon latent human resources that in many men have flowered into ripe culture, high leadership and mighty achievement. Into the Church of Jesus Christ every one of these peoples will yet bring its own rich and needed contribution. As we survey the needs of these nations, therefore, let us do so on a basis of essential equality and with a just and grateful recognition of the possibilities, immense and distinctive, that inhere in each of them.

First, let us remember that some of the most acute suffering caused by the War has been in mission lands. It is as painful for a Senegalese to be gassed as for a Frenchman. A blinded Turk is as pathetic a figure as a blinded Scotchman, and his family will suffer as much as the family of the other. A Fijian orphan is as much to be pitied as a Canadian orphan, and the widow of a Sikh as the widow of an American. Some of the mission countries, as has been pointed out already, are or have been battle areas. In Turkey proper, destitution and disease are widespread. Persia has been overrun and her sufferings are acute. In four parts of pagan Africa war raged furiously and wrought its devastations. Homes were broken up, families separated, villages destroyed.

Also in all of these countries living costs have become painfully high.

But Western Asia has suffered the most. Harrowing and numerous as are the tales of suffering among Armenians, Syrians and Greeks, only a small part of the terror, the agony and distress has yet been recorded. Deportation has been wholesale. Arnold J. Toynbee says that "only a third of the two million Armenians in Turkey have survived, and that at the price of apostatising to Islam or else of leaving all they had and fleeing across the frontier. The refugees saw their women and children die by the roadside, and apostasy, too, for a woman, involved the living death of marriage to a Turk and inclusion in his harem. The other two-thirds were 'deported'—that is, they were marched away from their homes in gangs, with no food or clothing for the journey, in fierce heat and bitter cold, hundreds of miles over rough mountain roads. Parched with thirst, they were kept away from the water with bayonets. In lonely places the guards and robbers fell upon them and murdered them in batches—some at the first halting place after the start, others after they had endured weeks of this agonizing journey. About half the deportees—and there were at least 1,200,000 of them in all—perished thus on their journey, and the other half have been dying lingering deaths ever since at their journey's end."

Many instances of the terrible torture inflicted on these unfortunate people are related in the Bryce report, such as the following, vouched for by a German eye-witness: "Every officer boasted of the number he had personally massacred. In Harpout the people have had to endure terrible tortures. They have had their eyebrows plucked out, their breasts cut off, their nails torn off. Their torturers hew off their feet or else hammer nails into them just as they do in shoeing horses. When they die, the soldiers cry: 'Now let your Christ help you.'"

In the past two years not less than one million Armenians and Syrians in Turkey have perished as a result of massacre, deportation, exposure, starvation and disease.

For the most part massacre and deportation have ceased, but from the other causes named, deaths continue to multiply. "A hard task is assigned the missionaries, that of practically signing the death sentence of children. For example, in one case, there were 430 children with funds sufficient for only seventy. The missionaries were forced to select the seventy and say no to the equally or possibly more destitute 360." In the Lebanon district alone it was reported recently that sufferers were dying at the rate of 1,000 a day. "Little children scarcely able to feed themselves live absolutely alone in deserted homes." In all, over two million Armenians and Syrians are homeless and destitute and of this number some 400,000 are orphans. Talk about rehabilitation! For a long period after the War is over these heroic sufferers will be struggling to mend their bodies, restore their homes, and build up the waste places of their country. Western Christians will find there a rare opportunity to fulfil the law of Christ by bearing their burdens.

These are needs occasioned by the War. But there are other needs that are perennial and normal in the non-Christian nations. Let us glance swiftly at some of these needs.

1. Poverty is one of them. Every non-Christian land is poor. A day laborer in India when work is to be had receives less than ten cents a day and the average yearly income per capita in the whole of India is under ten dollars. In China the unskilled laborer earns from ten to twenty cents per day. The average daily earnings of the Latin American peon amount to eighteen cents. The causes of widespread poverty in non-Christian lands vary somewhat in different countries. They include poor agricultural methods (while the populations depend mainly on agriculture), priestcraft, improvidence and the prevalence of debt, caste, overcrowding, lack of industries, exploitation, land tenure[1] and hoarding. Famines, unknown in

[1]In Latin America five per cent of the people own ninety-five per cent of the land.

Christian lands, are common in non-Christian lands. It is safe to say that there is famine in some part of Asia all the time. Five millions perished in India during the famine of 1900.

The non-Christian world is hungry. We have been solicitous for the hungry in Belgium and Poland during the present emergency. But more people have been suffering from the pangs of hunger in India than in Belgium and Poland combined. This has not been due to war conditions, but has been going on for ages. Why have we not been solicitous about them? It is estimated that in Asia and Africa more than 200,000,000 always go to bed with hunger unsatisfied. We rightly pity the unsheltered refugees from Armenia and Poland, but have we the same pity for the 100,000,000 who, according to Bishop Thoburn, sleep without shelter every night in China, India and Africa? The mission lands of the world are bitterly poor. Their foundations of sound economics have yet to be laid.

2. The non-Christian lands are physically afflicted. They are disease-smitten countries. They have all the diseases that are common among us and many that rarely or never are to be found in the Western lands of Christendom. Epidemics are the rule, and often they run their course unchecked. Cholera, tuberculosis, sleeping sickness, plague, smallpox, measles, yellow fever and malaria take their terrible toll in millions every year. In Africa, in India, in China and great sections of Latin America there is almost no knowledge of sanitation or hygiene. Immorality spreads its pitiful suffering and scars across the non-Christian world. Accidents and resulting infection are more common than with us. Native quackery and superstition add to the horror. In China and elsewhere filthy needles are plunged into the joints or the abdomen to release the evil spirits, which perchance are rheumatism and acute indigestion. It is the women and little children who suffer most. Taking into account undernourishment, harmful diet, overcrowding, child marriages, the inherited results of immorality, the drinking of foul water and many

other causes, need we wonder that none but the very strong infants survive? And the women, how tragic is their suffering in every land where Christ has not come! Our hearts are very tender towards the physical agony caused by the wounds of battle and the diseases from which the troops are suffering. Should they be less tender towards this vast suffering which is chronic in the non-Christian world?

What makes the matter so serious is that there is little relief at hand. The swarming tribes of Africa have access to very few doctors or nurses. In China great areas can boast of but one physician to every three million people. In the medical profession there, an exclusive field of one million is quite a usual thing. In India, where nine-tenths of the people live in villages, Dr. W. J. Wanless estimates that "ninety out of every hundred who die in the smaller villages die unattended by a qualified, or even partially qualified physician." When we hear the clang of the ambulance gong, when we look at the brass plate by our doctor's door, when we see the colored lights of the drug store window, and think of all the relief that these represent, should we not feel a stab of pity for the millions upon millions to whom hospitals and ambulances, doctors and dispensaries are total strangers? Our soldiers suffer in spite of ambulance corps, doctors, Red Cross nurses and every facility for comfort. The greater physical suffering of the non-Christian world is for the most part unrelieved.

Here is a blind soldier back from the War. Our hearts go out to him. But over there, there are millions[1] of blind, many of whom could be easily cured, and there are

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[1]Mr. W. C. B. Purser says regarding the 440,000 blind and the 200,000 deaf-mutes in India, "In several provinces of India these two classes of unfortunates are wholly untouched, while in the other provinces they are quite inadequately provided for by Christian missionary agencies." ("India's Infirmities." *The East and the West,* July, 1917, p. 298.) Only about 300 blind are receiving instruction in the mission schools of India. Similar conditions prevail in other non-Christian countries.

few to pity or mitigate their distress. Here is a soldier who has lost his hand or his foot in action. We honor him and we pity him and we help him, if we can. But over yonder in a bazaar street sits a leper with both hands and both feet rotted away, dying literally by inches. Why are we not as ready to hear a call for pity and help in his behalf? According to the 1911 Census Report there are 109,000 lepers in India. Apart from the 5,000 whom Christian missionaries have been able to gather into asylums, this pathetic group is almost totally uncared for. The same is true of the lepers of Japan and China, not to speak of Siam, Central Asia and other non-Christian lands. Almost nothing is being done for their relief, nor for the hundreds of thousands of insane and deaf-mutes in mission countries.

The touch of Western civilization is adding its growing quota each year to the physical misery of these lands. It spreads the hideous diseases of immorality. Multitudes of men from Western lands, having left moral restraints behind them, have scattered their vices among non-Christian peoples. Mr. Kipling describes their attitude bluntly:

> Ship me somewhere East of Suez,
> Where the best is like the worst,
> Where there ain't no Ten Commandments,
> And a man can raise a thirst.

And the same is true South of Suez. But south and east, the inexorable law of God's righteousness is at work. Along the highways of communication with the non-Christian world and back into the interior there is to be found the physical wastage, Anglo-Saxon, Oriental, African, that has followed the defiance of the moral law.

Modern industry is bringing along its accidents, its overwork and underpay, its unsanitary factories and crowded living quarters, its child labor and its occupational diseases and is intensifying the physical suffering of the non-Christian world. We are becoming more and more concerned over the physical effects of industry in our own nations. But is tuberculosis less serious for a girl in a Tokyo silk

mill[1] than in a sweat-shop in New York? Is it any more right that a child of ten should do a hard day's work or a hard night's work at a loom in Shanghai than in a cotton mill in Alabama? Are the morals of a factory in Canton, Ohio, a more precious consideration than the morals of a factory in Canton, China? Shall we have "safety first" in Canadian industries and safety last in the industries of Africa?

3. Naturally, where there is so much of deadly disease, so little of sanitation and hygiene, and so few agencies of relief, the death rate is appalling. "In most Oriental towns the death rate is estimated at over 45 per 1,000 . . . in Bombay the infant death rate was 593 per 1,000."[2] Infant mortality in the large cities of Latin America is very high. In Santiago, for example, four-fifths of the children die before they are five years of age. Preventable disease brings a St. Bartholomew's Eve to the children of mission lands every day. The deaths from preventable causes in India are said to total 5,000,000 every year, or more than the number of soldiers who were killed in action or died from wounds and disease in the first two years of the War. More people are said to die as a result of witchcraft in Africa every year[3] than were killed in all the armies during the first year of the War. If the War should end within a year, the number of lives lost as its direct result will be much smaller than the number of deaths from preventable causes in non-Christian lands in any year. Add to these the unpreventable deaths and we have a total of 33,000,000 who die each year without a knowledge of Christ.

4. The non-Christian world neglects its childhood. "In nothing does Christianity shine more resplendent by con-

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[1]Dr. Sidney Gulick says that "Government statistics show that out of every one hundred girls to enter upon factory work in Japan, twenty-three die within one year of their return to their homes, and of these fifty per cent die of tuberculosis."

[2]Elma K. Paget, "The Claim of Suffering," p. 34.

[3]See article by George Heber Jones in *World Outlook*, March, 1915, p. 9.

trast," says Professor Alva W. Taylor, "than in its treatment of children, and in its claims of natural right for them. . . . The only relief for the child life of heathenism is the new valuation of life which Christianity brings."[1] To anyone who has admired the beauty and brightness and winsomeness of the children of mission lands, the hideous crimes that are committed against childhood in those countries seem incredible. But people who have lived among them know that these evil things are only too true. Many children do not live who ought to live. Infanticide is one of the horrors of the non-Christian world.[2] The days of the Juggernaut are passed and seldom is a girl child thrown into the Ganges, for the British law has forbidden these evils. But of the children in India the majority of boys is large, which cannot mean less than that they are better safeguarded and nourished in infancy than are the infants who are unfortunate enough to be girls. In China girl babies are sometimes killed, although under the new régime this is illegal. In Africa some of the tribes kill all twin babies, and most tribes do away with all infants that are deformed. In at least one tribe every first-born child that is a girl is thrown into the woods to die. We have already referred to the neglect and ignorance in the care of infants and the evils of native malpractice that result in an appalling fatality. The wonder is that so many survive.

In the early childhood of those who do survive there is for most of them a good deal of happiness, and they are really loved in their homes. But their lot is far from enviable and they, the girls especially, are not prized as they are in Christian families. Some of them are sold. In Afghanistan, daughters are sometimes known to be traded for cattle. Girls of thirteen in Siam are often offered for sale as serfs. In times of famine in China,

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[1] "The Social Work of Christian Missions," pp. 93-98.

[2] Sometimes this is due not to cruelty or lack of affection, but to poverty. In times of famine, for example, some parents prefer to end a child's life rather than condemn it, as they fear, to a life of suffering.

Dr. Taylor says that "little children are sold for a few shillings, and it is no uncommon sight to see the bodies of little girls exposed at the riverside."[1] A recent writer says that "as many as 1,000 Chinese girls, who had been sent south to be sold as slaves, pass through the Yangtse port of Ichang in a single year:"[2]

But with the girls in mission lands, childhood soon comes to an end, for they are married at an early age. In India, one girl out of every eight is married between the ages of five and nine, and in most parts of that country, few girls beyond the age of thirteen are unmarried. Girls in Moslem lands are almost all married before the age of fourteen, and those in Siam before the age of thirteen. In the years when these little girls should be spending their days in lightheartedness, in school and at play, they are burdened with the cares of wifehood and motherhood. "It is almost impossible to exaggerate the physical evils of child marriage."

We are distressed, and well we may be, over the condition of homeless Belgian children and the Armenian child refugees. But should we not be more deeply distressed over the vast multitude of children in non-Christian lands whose normal condition is even more pitiful? Look at this Korean lad. The scars on his head and body show where hot irons have seared his flesh to let out the evil spirits of sickness. This sad little Indian mite is a widow. She is only ten years old, but her days of happiness are over. She is the drudge in her deceased husband's home and is the prey of evil men. This other little Indian girl was a beautiful innocent child the other day. But her face is already hard and the luster has gone from her eye. She has been 'married to the god' and now is a temple girl. The gross sensual looking man yonder is the priest of the temple. Here is a little Moslem girl. She is being trained to be the servant and plaything of the man whom she is to share with other wives. Like millions of her sisters, she is uneducated and her mind is filled with the gossip

[1] "The Social Work of Christian Missions," p. 95.
[2] *Missionary Review of the World,* July, 1916, p. 552.

and vile stories of the harem in which she has been brought up. This Chinese girl is walking with pitiful short steps because of her crushed, bound feet. She belongs to one of the sections of the country where the cruel practice has not been abandoned. They have a saying in China that "there is a pail of tears for every bound foot." And see this group of pallid, heavy-eyed Japanese girls, old before their time, coming out with dragging footsteps through the doors of the silkmill. They have been standing by their machines all through the night, for twelve long hours. The stockades yonder enclose the factory dormitories where the girls will spend most of the next twelve hours, in conditions that are unspeakable. All of these are types. The conditions they represent are crimes against childhood. They are not the havoc suddenly produced by an emergency, but are standing conditions in non-Christian lands.

5. The non-Christian world degrades its womanhood. There is a mistaken notion that every woman in mission countries is oppressed and unhappy. This is far from being true, for many of them are loved and kindly treated by their husbands. But the orthodox view of women that is held in general throughout the non-Christian world reduces her to an inferior order of beings, and the crimes against womanhood are second only to those against childhood as social enormities. It is prevailingly true in mission lands that the ignorance among women is much greater even than among men. The sphere of woman is characteristically one of narrow servitude. She is condemned in many cases to do the work of animals, the heaviest and most disagreeable forms of work. She is a drudge in the fields, in the factories, in the home. She is secluded in Hindu zenanas and Mohammedan harems. The binding of her feet in China is symbolic of the cramping of her interests. She has no memories of glad years of adolescent girlhood. She marries young, and suffers the results of it for the rest of her life.

Among Mohammedans polygamy is very common. The Koran allows a man to have four wives and as many

concubines "as his right hand can hold," i. e., as he can afford. What this entails of degradation, jealousy, friction and acute suffering is beyond human language. Unlimited divorce is another evil of Islam that falls heavily on womanhood. A writer in *The Moslem World*[1] tells of a youth who was reproved for taking a twenty-eighth wife and who replied, "Why should I not, when my father divorced thirty-eight?" This is, of course, an extreme case, but official records in Egypt show that out of every seven women married more than two are divorced. This understates the case, as many divorces are not officially recorded.

The condition of Hindu widows is the last word in the degradation of womanhood. A curse is upon the widow, since blame for her husband's death is ascribed by some vague connection to her evil influence. She is permanently disgraced. Her hair cut off, her wardrobe taken from her, save one garment, she is condemned to drudgery and perhaps to infamous treatment, in the home of his family or else is cast back as a burden upon her own. She can never remarry for she belongs to her husband forever! More than 100,000 of these widows are under ten years of age, and over 1,000 of them are not yet one year old. Our compassions are going out to the unfortunate women who have been made widows by the War. But if every married soldier under arms today were to be killed, all the widows that would be left in the world would not suffer a tithe of what India's 26,000,000 widows are suffering now. Why have not our compassions gone out to them long ago? This condition has existed in India for ages.

What a tragedy the War has wrought in broken homes! But should they excite a greater pity than the vast populations which by reason of the status to which they have assigned womanhood have never known the meaning of a true home and which have not even a word to signify "home" in our common understanding of the term? Our

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[1]Issue of January, 1913, pp. 64-65.

sense of chivalry has been outraged by the treatment which Armenian, Servian and other women have suffered in recent months from their captors. But where has our knightliness been that our wrath has not kindled at the indignities which women of Africa have been undergoing at the hands of men and at all these other wrongs from which womanhood in non-Christian lands has been suffering for centuries past?

6. The non-Christian world is ignorant and illiterate. It makes up the great bulk of the eighty per cent of humanity that can neither read nor write. Japan is now a literate nation, but of the other mission lands India would be a fair illustration to compare with Christian nations such as the United States. According to the latest census reports, 94.1 per cent in India are illiterate, as against 6.5 per cent in the United States. In China an even larger percentage are illiterate. In Latin America the illiteracy ranges from forty per cent to over eighty per cent in the various republics. In Moslem lands, Dr. Zwemer estimates that with the exception of Turkey, from seventy-five to ninety per cent are not literate, while in pagan Africa, apart from the influence of the mission schools, the people do not even know that writing has ever been invented. Womanhood has been left in almost total ignorance. Even where boys have been given some education, few girls have been allowed to share it. Where education has come it has often proven ill-adapted to national and racial requirements. The government systems of education, where these exist, are found wanting by reason of their purely secular character. Even Japan, with its fine and exhaustive educational system, is today painfully aware of this deficiency. And now these nations have come to their time of transition. Now, if ever, they are needing, not only a soundly educated leadership, but an enlightened public mind. This adds urgency and pathos to the cry for education that comes up today out of the non-Christian nations. The greater part of that world is still sodden in ignorance and superstition, still shut out from the influences that liberate the mind, give meaning to the facts

of life, make social emancipation and national progress possible and lay solid foundations for democracy.

7. The non-Christian world is a world of social oppression. The great social cleavages and oppressions of mankind are to be found in the mission lands of the world. Slavery, which is the most flagrant form of social oppression, has not yet been rooted out of human relationships. Instances of girls being sold into slavery by thousands have already been quoted. A writer in *The Missionary Review of the World*[1] says: "There is still much to be done to drive slavery out of Africa. . . . Something over 3,000 slaves, it is estimated, are imported into Morocco every year, most of them being brought by the terrible desert routes from Equatoria and the Sudan, the trails of the slave caravans being marked by the bleaching bones of the thousands. . . . Officials of the English branch of the Committee of Anti-Slavery and Aborigines Protective Society say it is admitted that slave owning, slave trading, and great cruelty to native races are widely prevalent throughout the tropical regions of South America and Mexico."

There are other forms of oppression closely akin to slavery. Forced labor in Africa is resorted to not only for public undertakings but for private enterprises as well, and as such is a near equivalent to slavery. In Latin America peonage is "the dark shadow" of chattel slavery which is now prohibited by law. Professor Ross speaks of "the momentous, basic fact that from the Rio Grande down the West Coast to Cape Horn, free agricultural labor, as we know it, does not exist."[2] The laborer, unable to live on his trifling wages, is obliged to run into debt to the owner of the land. The debt accumulates until it is so large that it can never be worked off, and "the peon becomes virtually a serf bound to work all his life for a nominal wage. He can change employers only in case some one pays his debt and this binds him to a new master."

[1]Issue of April, 1914, pp. 245-246.
[2]E. A. Ross, "South of Panama," p. 144.

The caste system in India presents another form of social oppression. The system has brought some advantages to India, but they are meagre in proportion to its evils. It stratifies society into divisions and sub-divisions. Into whatever layer of society a man is born, there he must remain. He cannot improve his condition. He is bound hand and foot by his caste. He is forbidden to intermarry or even interdine with other castes. The caste system has limited cooperation, produced discord, prevented progress, crushed initiative, developed artificiality, prevented true social conceptions and thrown the economic order out of joint. It is India's central problem.[1] But we are here concerned with the fact that it has submerged a great mass of the population. Down at the bottom of the scale are the Panchamas, the outcastes, or "untouchables." They may not enter Hindu temples, and usually are obliged to live outside the villages. They are the dregs of Hindu society, and have no rights recognized by Hinduism. Their touch is polluting, in some places even their shadow falling upon one is reckoned a defilement. These 50,000,000 outcastes are the toilers of India, manual labor being thought degrading by the caste people, and they are abject, servile and on the borderland of starvation. Many of them, like the peons of Latin America, have fallen into debt to their landowners, and are little better than slaves. India's outcastes make a stronger claim upon our Christian sympathy than any other social group in the world.

8. The non-Christian world is in moral need. Here especially we must caution ourselves against any complacent attitude on the ground that we have recognized the lofty ethics of Jesus as our moral ideal. Let us

[1]Of India's leaders, many are now crying out against caste as a national incubus that must be thrown off if India is really to become a force in the modern family of nations. Some reformers are willing to interdine with congenial men of other castes, and there have been a few cases of intermarriage. Some societies have been formed for the uplift of the depressed classes. These and other progressive movements, such as those relating to education, child marriage, etc., are likely to be accelerated after the War.

humbly realize how far short we have fallen of attaining to it. It is easy to nail a flag to the mast. It is hard to fight for it. We must bear in mind, too, the fact that the ethical standards of different mission lands vary greatly. But speaking generally, the non-Christian world is in need of a great elevation of moral ideals. Much of the need which we have been discussing in this chapter is due to deficient moral standards. Truer conceptions of right and wrong for the individual and of the broader social requirements of morality would have obviated many of these evils. The pioneer missionaries, as they have entered each new field, have been depressed by the moral atmosphere into which they have come. They have met with many excellencies and virtues, such as courtesy, hospitality, loyalty, filial devotion and certain codes of honor to which the people adhered. But they have found dishonesty, graft, governmental corruption, thievery, polygamy, impurity, injustice, cruelty, tyranny, slavery, infanticide, murder and cannibalism flourishing in their various communities with apparently little conscience against them. They have sometimes written home that they could bear loneliness and deprivation and hardship with glad hearts, but that to breathe the stifling foul air of sin day and night was almost beyond endurance. As contacts gradually were established between these backward peoples and Western civilization, Western vices were more quickly learned than Western virtues, and the moral problem became complicated. It is not necessary for us here to enter upon a survey of the ethical needs of this non-Christian land and that. They are sufficiently well known to the reader to persuade him of the ethical deficiencies in all non-Christian nations. Moreover, some of these nations are today well aware of them. They are confessing, through their leaders, their great need of moral deliverance, and are setting themselves to efforts for reform. But the difficulty of the problem appears when we remember that the upheavals through which these nations are now passing are removing many of the old sanctions and customs which had a certain restraining

and directing moral value, and apart from Christianity are providing nothing to take their place.

9. The non-Christian world is in religious need. If back of all the other problems and needs of the non-Christian nations we find a moral issue, back of the moral problem again we come to the ultimate question of religion. The view men have of God and the human soul's relation to God determines their view of sin and their determining of moral standards.

But the religious need of the non-Christian world is not only a vital factor in all the aspects of need that we have been reviewing; it is in itself the greatest and most pitiable need of all. This mother in Cairo mourning the loss of her babe is to be pitied less because she is bereft than because she is without hope. This pariah in India is badly off because he is oppressed and hungry; but he is worse off because he does not know that he is a child of the Heavenly Father and of infinite worth in His eyes. This Japanese student is a pathetic figure because his heart is heavy over his moral failure; but the greater pathos is in the fact that he is unaware that there are both pardon and power for him in Christ. It is the pathos of blind men dying of thirst within reach of water, but with none to tell them of it or lead them to it. The Macedonian cry of the non-Christian world is most of all for a religion that will satisfy their deep cravings of the spirit, that will mitigate their present suffering and want and destroy at the roots all the social evils that press upon their life.

III. *Christianity Offers the Only Sufficient Relief for the Need of the Non-Christian World.*

We have made a long and oppressive catalogue of the needs which appear in the life of non-Christian peoples. They are needs which appear in individuals and in the whole fabric of corporate life, social, economic, governmental. How are they to be met? Fundamentally and ultimately they must be met by religion.

The non-Christian religions are inadequate to bring relief. They have had their chance. Turkey is the answer

to Mohammedanism, India is the answer to Hinduism, China to Confucianism, Japan to Buddhism. With no hindrance from outside factors, they have either produced the evils mentioned or have stood by in impotence and watched them develop. It is not that these religions have been destitute of high ideals. The failure has been in the inadequacy of even these ideals, and in the lack of religious dynamic for the attainment of them. Physical suffering abounded, and they could produce no scientific treatment nor adequate charity for its relief. Famines and poverty brought about unspeakable want, but they could not cope with economic problems nor develop a heart of sympathy that would minister to need. They might be solicitous not to destroy the life of an insect, and even build hospitals for animals, but would view with callousness the loss of thousands of human lives. Rarely, if ever, have they of their own impulse put up a hospital, an asylum or an orphanage. They might worship a cow, but they would degrade and debase their women. They might multiply religious observances and receive thousands of dollars for the wedding of a pair of sacred monkeys, but they would have no concern for daughters that were sold in marriage. They might set a great glitter upon religious ceremonial, but they would not see the beauty and glory and possibilities of childhood. They might write a mass of sacred literature, but they would wink at duplicity, lust and cruelty. They might set up a million shrines, but would carry immorality into the very temples of religion. They might mutilate human bodies in ascetism, but would utter no protest against social injustice that pressed the life blood out of the poor and weak. They might even set up moral codes and write exalted precepts into them, but they would not, because they could not, offer a spiritual power that would make high morality possible. Yes, and they might crowd their pantheons with many gods, but they could furnish none that was worthy of the trust and obedience of men. They could teach devotees to fear and flee from the deities they worshipped, but none to come close to

them in love. They could teach the words, O Great Spirit, O Allah, O Swami, O Lord Buddha, but not the words, Our Father.

Into this world of spiritual impotency and destitution Jesus Christ comes, and at once He begins to prove His sufficiency to meet the utmost needs of individual human life. For religious formalism He substitutes reality. For fatalism and a materialistic view of life He substitutes a spiritual conception of the universe; for darkened minds, enlightenment; for loneliness and despair, His own friendship and assurance; for a hopeless outlook into the life beyond, the sure promise of immortality; for an inferior ethical ideal, divorced from religion, a surpreme moral standard that finds all its sanctions in religion.

The perfect adequacy of Jesus Christ to meet not only individual requirements but the whole range of social and national need has been proven in every land to which He has been taken. He has gone with a fellow feeling for their wrongs and sufferings.

> The other gods were strong; but Thou wast weak;
> They rode, but Thou didst stumble to a throne;
> But to our wounds only God's wounds can speak,
> And not a god has wounds, but Thou alone.

But not only has He brought a message of friendly sympathy and cheer; He has resolutely taken the problems in hand. He has rid whole communities of debasing practices. He has set down schools and colleges in all these lands to remove ignorance and superstition, and as minds became educated He has furnished them with Christian Scriptures and other uplifting literature. He has displaced a callousness to human suffering by a warm heart of tenderness, and has established orphanages, asylums and hospitals to care for the suffering and neglected. He has carried money to the indigent and food to the hungry. He has taken the little children in His arms and shown how they should be preserved and developed. He has exalted woman from her low condition to a throne of power and dignity and sacred regard. He has established

quiet, thrifty, well-ordered community life. He has taught men how to gain a better livelihood through new industries and improved agriculture. He has dignified labor and raised the standards of living. He has supplanted social oppression by a sense of the infinite worth of each individual child of the Highest, and selfish individualism by a sense of corporate responsibility that makes all men keepers of all their brothers. He has initiated movements for political and social reform. He has checked disorder and class antagonism. He has brought a zeal for national progress and developed a capacity for it. He has produced a divine discontent with old institutions and customs and standards that were confining or perverting the powers of men, and has proposed for their acceptance new institutions and ideals and scales of value. He has instilled a passion for liberty and has prepared nations for the use of it. He has spread abroad His own emancipating principles of democracy.

And behind and through all this, He has brought to the non-Christian world a spiritual message. It is a message that announces the Fatherhood of God, the brotherhood, essential equality and mutual obligations of all men as brethren. It is a message that not only proclaims a high moral standard, but also furnishes the inner power whereby the standard may be attained. It is a message that takes into account the totality of human need, individual and social. It is a message that deals with all the issues of the present life and looks forward with hope and eagerness to the life beyond.

These are things that He is actually doing today in non-Christian lands even as He has been doing them for ages in Western nations that were once non-Christian. He is doing them through various instrumentalities, but mainly through the agency of foreign missions, evangelistic, humanitarian, medical, educational, literary and industrial.

It is primarily through the missionary himself that Christ brings His life into the need of the non-Christian world. He is more than Christ's Herald. He is His repre-

sentative, His executive, His agent. Through the missionary's lips the message of truth is spoken. By his life it is interpreted. By his activities it is expressed in institutional forms and brought to bear upon the problems of the nation. The spread of the missionary message is characteristically "a campaign of incarnation." That is what the world is supremely needing today, a flesh and blood manifestation of the friendly, loving spirit of Jesus Christ. Apart from a sufficient offering of qualified men and women who will forget self and go forth to the less favored peoples of the earth to incarnate Christ among them, the needs of the non-Christian world will never be met.

But not alone are foreign missionaries required. There is need for a great body of Christian disciples in these lands which are the bases of supply for the outgoing ministrations of Christianity who will make their own the needs of the non-Christian world. We can never bring ourselves to the place of true international brotherhood and service, we can never spread the Christian ideals of democracy, we can never be citizens of the world in the sense of those who see the whole world as potentially the empire of Christ, until we understand the vast needs of the nations now without Christ, sympathize with them deeply and act generously for their relief. "This is a day when world measurements should be laid down on all our thoughts"[1] and upon all our feelings as well.

We cannot sufficiently remind ourselves that in relieving these deep and intricate needs of the non-Christian nations we are ministering to Christ Himself. What a privilege to travel round this blessed orbit of love from Christ to Christ! If we are going to have anything worth sending out or taking in our own persons to the needs of mankind yonder, we must first go to Him to receive it from His own hands. He has all the supply that is required and the scars on His hands remind us How He obtained it. And as we go out with this precious freight of relief across

[1] "The Churches of Christ in Time of War," p. 105.

the seas, we find Christ there. However far we penetrate across rivers and deserts into the regions beyond, if we come upon a human need we find that Christ has identified Himself with it. It is His need. It may be a Siamese leper by the wayside, it may be a hungry orphan boy in India whose father was killed over in France, it may be an Egyptian woman in a luxurious harem, it may be a Brahman student who finds his old faith slipping away, and who is struggling to find what will satisfy his religious life, it may be a little African girl who needs an education, it may be an injured Chinese coolie—but it is His need. Inasmuch as we relieve it, we relieve His suffering. We started out from Christ, we now come back to Him. We have compassed the golden circle of the love of God.

CHAPTER V

THE CALL FOR A WORLD PROGRAM IN THE CHURCH

The world sweep of the obligations that inhere in Christian discipleship is one of the vivid revelations made by the War. These obligations carry us further than an appreciation of the present aggravated needs of the non-Christian nations. They lead us into a purpose and a program that will bring the resources that are in Jesus Christ to bear upon these needs in every part of the world. And, as we shall see, just because of the War's effects the purpose should be more whole-hearted and the program more aggressive.

The words of Jesus do not sound more faintly as they travel down the centuries. The instructions He gave so clearly time and again after His resurrection that His message and His work should be spread throughout all the nations are heard with greater distinctness today than at any time since the apostolic age. And apart from those explicit directions, we are catching in every great truth He uttered an implied direction for its propagation. What He said then is precisely what all the nations are needing to hear and accept today. Christians in larger numbers than ever before are coming to understand that He always spoke in intention to a world audience, though His own voice carried to but a small circle, and that He proposed to use His disciples as reproducing instruments to the ends of the earth. In other words, the conviction is spreading rapidly today that our religion is a universal religion, and that a universal religion is a missionary religion. And with this conviction there is the wonder that long ago the religion of our Lord was not made universal

in fact, at least in the sense of being announced to all mankind. Had that been accomplished, the world might not now be passing through these agonizing years. We are to consider in this chapter whether the task should not now be completed, whether this generation of Christians should not carry the Gospel to its own generation of non-Christians.

We do not wait for the timid or the selfish or the unbelieving to bring forward the difficulties involved. We face them frankly. The mere bulk of the task is overwhelming. There are more people in the world today to whom Christ has not been named than there ever were before. The populations of non-Christian lands are increasing more rapidly than converts are being made. One hundred and twenty-two millions of people are in lands that are not now occupied by any Protestant Christian worker, and are not even included in the plans of any missionary society.[1] And in the areas that are occupied multitudes are unreached. In Japan two-thirds of the population have yet to be evangelized. In China, 1,557 walled cities are without any Christian worker. Five provinces of Mexico have not a single Protestant missionary. On the present basis of missionary effort, probably one-third of the people in the world today will die without hearing the Gospel of the Kingdom. To the colossal dimensions of the task and its staggering intensive difficulties, the new difficulties which have entered into the situation, and which were reviewed in a preceding chapter, must be added. We study the difficulties carefully, .but we do not take counsel of them. A true soldier does not reckon up the risks involved, he carries out orders. A true Christian does not figure out the possibilities of success, he does his duty. This generation of Christians must not base its program on difficulties, it must meet its obvious responsibility. An impossible task? Well, if it is, the glory of its accomplishment will be all the greater.

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[1]World Missionary Conference Report, 1910, Vol. I, p. 283.

Let us inquire into the reasons why this generation of Christians should undertake to meet their Lord's desire that His message should be given to the entire human family.

I. *War Conditions are Favorable to Missionary Expansion.*

Talk missionary expansion to some persons in war time and they promptly reply that this is the time to retrench. They say that Christians are not in a position now to meet the required cost. For their own part, the demands for gifts to philanthropic and patriotic funds have multiplied so greatly that they have felt it necessary to transfer to these emergency needs the money they had previously been giving to missionary purposes. The fallacy of this reasoning borders on recreancy. The supplanting of one need by another as an object of financial help implies that there is a precise amount of money available with each individual for unselfish uses, and that that exact and ultimate sum was already being expended. There are few who could honestly claim that this is the case. Still less is it the case that in the Church as a whole there is a measurable and definite amount available for missionary undertakings.

What is more, the deflecting of money from missionary purposes to some emergent benevolence does not represent one's own giving at all. Suppose a man's missionary contribution has been going to the support of an orphanage in China, and he suddenly stops that flow of money and turns it into a Red Cross channel. He is not the one to be thanked by the Red Cross. He has not added anything to his benevolent expenses. The only sacrifice has been in China where, unless some one else has taken up that giver's responsibility, part of the orphanage work was shut down. There is something cheap in his accepting credit for a generous benefaction, when the real sacrifice has been made not by him but by some little orphans in China. The requirements of missionary work and all other necessary enterprises in the years before

the War are requirements still. "New occasions teach new duties." The energetic calls for money that the War has brought are calls for the *enlarged* practice of benevolence. They bring the opportunity for real sacrifice and yet more sacrifice. The new calls must certainly be met, and met so generously that every Christian, however wealthy, will be obliged to retrench at some points in his usual outlays of money. But is the retrenchment to be made at the point of missionary expense? Or is that item the one farthest removed from luxury in the budget of the Christian?

There are others who, while they agree that the continuing demands of foreign missions should not be eclipsed by anything emergent, contend that the best to be expected in the lean years of war is that existing work should be maintained. The attention of Christians is preoccupied by the War. The number of our men available for missionary effort is now greatly reduced, and, with the increased cost of living, Christians will do well if they maintain their present missionary gifts. Let us keep the missionary flag flying, they say, but let us not for the present, try to move it forward. At first glance this is perfectly reasonable. But, as we shall see later, attention and men and money are available for an advance. The War and the obligations it brings need not divert the attention of Christians from their missionary responsibilities, but may rather direct attention to those very duties; the securing of men for Christian service is not and never has been a numerical problem but one of devotion; the necessary supplies of money depend more on fullness of the heart than of the pocket. The present apparent deficiency in these respects should not hold us back for a moment. We cannot believe that the War or any of its effects can have modified the will of God that the world should be evangelized.

The possibilities in the Christian Church for large and immediate missionary developments in the midst of the disturbances and hardships caused by War is not an academic question, for we have many a page of Church

history to turn to for precedent. We discover that most of the great missionary advances, in common with other forward movements in the moral and spiritual life of nations in modern times, had their birth in times of war. It was in 1649, at the close of a great civil war, that the first missionary society in England was founded under the name of "The Corporation for the Propagation of the Gospel in New England."[1] In 1701 the Society for the Propagation of the Gospel in Foreign Parts had its birth "in an interval between two long and exhausting wars in which Great Britain was engaged."

During the period of the Napoleonic Wars the modern missionary movement in Great Britain had its real beginning, some of the great missionary societies, such as the Church Missionary Society, the London Missionary Society and the Baptist Missionary Society, being formed between 1792 and 1804. In the latter year the British and Foreign Bible Society was founded. It was during the War of 1812 that the first missionaries were sent out by an American society.

If we open our Church history at the period of the American Civil War, we read the story of another large missionary advance. At least one of the foreign missionary societies of the United States, that of the Southern Presbyterian Church, had its beginning in the midst of those difficult and exhausting years, and the other societies leaped into new activity. Dr. Robert E. Speer says that "the Christian conscience of the nation during the days of the Civil War saw in the generous outpouring of life at the call of the nation not a reason for exemption, but a ground of appeal in the matter of missionary service."[2] In France we have a similar record. In the period just following the Franco-Prussian War there was

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[1]It is interesting to note that this society was founded by the English Parliament under the advocacy of Oliver Cromwell.

[2]See "The Student Volunteer Movement: Record for 1916," by Fennell P. Turner, pages 19-20, for Dr. Speer's story of the missionary progress of one great church during and following the Civil War.

a large expansion of the work of both the Roman Catholic and Protestant missionary societies.

Whether it has been due to the quickening of Christian sympathies in time of war, the widespread exercise of the spirit of sacrifice, the purifying and disciplining of the Church, or the special blessing of God upon the faith and devotion of the Christians who in such times were ready to move forward, the inspiring fact stands out that times of war have been times of missionary advance. Should it be otherwise now? It is the way of the brave and believing spirit to see in the very catastrophe of the hour an opportunity for the overruling power of God to be revealed for His world purposes.

On the whole, the missionary societies of Great Britain and Canada have held their ground in the past four years. Some have made substantial gains, besides clearing off large deficits. The Wesleyan Missionary Society in England and the Methodist Missionary Society in Canada had a larger income in 1916 than in any previous year. It is not surprising that some churches are now preparing for exceptional advances. The American Board, as part of its forward program, plans to place 110 new missionaries in Turkey as soon as the War is over. The Methodist Episcopal Church has already launched a movement that outstrips any missionary undertaking in the history of the Christian Church. It has set itself to a program of forward work which will involve the raising and expending of forty million dollars in the next five years, and the maintaining of its operations on this enlarged basis in the following years. This will mean that this one church proposes to give annually more than three times as much as it or any other church in the United States or Canada has ever given in a year. It will mean that one strong section of the body of Christ will come measurably near to the evangelizing of its share of the world in this generation. It will not mean the neglecting of home needs; for this same church plans to expend a corresponding amount upon its work in the United States. If every branch of the Christian Church would with equal

deliberation and prayer nx upon a similar program, each several share of the task of world evangelization would be assumed. Must we not believe that the Head of the Church would respond to this loyal adventure of faith and devotion by releasing such a tide of divine energy as has never yet swept through the windows of Heaven into the undertakings of men?

II. *We Must Make Good the Delinquencies of Previous Generations.*

Why is the greater part of mankind still without the Gospel of Jesus Christ? It is not because of any limitations in the ability of any section of the human race to understand and receive the Christian message, nor in the ability of the Gospel to meet the full requirements of men in every age, nor in the eagerness of God to reveal it as His power unto salvation to the whole of human life throughout the world, nor, we believe, in the conditions under which it would have been propagated in any previous time. It is because of limitations which have been in the Church herself. We must remember that, as Dr. E. A. Lawrence puts it, the Church is "the organ of the Kingdom's expansion." It is doubtless true that if the Church had lived up to her possibilities in faith and sacrifice the world would have been evangelized long ago. The Christians of the early Church put forth a strong effort to evangelize the world, and, as Dr. Charles R. Watson points out, nearly succeeded in doing so.[1] But since then no generation of Christians has seriously undertaken its full duty to the Gospel and to the world, and meantime the task has kept growing even larger. We are heirs to countless benefits left by the Christian generations that have preceded us, and we are also heirs to many delinquencies. We are ready enough to accept the advantages that have come down to us. Shall we be slow to take up the obligations we have inherited? As a Church we

[1]God's Plan of World Redemption, chs. V. VI.

can secure no exemption from our present task on the ground that through the past negligence of the Church the undertaking has now assumed such discouraging proportions. Dr. Zwemer likens such a claim to that of the murderer who, after killing his father and mother, besought the court for mercy on the ground that he was an orphan. It is through the Church's neglect that the task is unfinished; it is for the Church now to redouble her energies and complete the task.

Unfortunately there are many Christians who, without regard to the unique opportunities and demands of our day, would be quite content that we should attempt no unusual program for the spread of the Kingdom of Christ. They would not elevate this program to a war basis, calling for a new scale of idealism and sacrifice, of determination and energy. They would do an ordinary thing at an extraordinary time, and let the later generations deal with an increment of duty. They are willing that the Church should continue to live under the load of a large and increasing Standing Debt and be satisfied with occasional minor contributions to a Sinking Fund. Even if this easy-going procedure were not condemned by the burdens which it imposes on Christians of a later day, it is utterly condemned by the unspeakable loss to which it subjects those who will be unevangelized through all the generations until the task is done. Since Jesus Christ died for all of these and they will all be in desperate need of Him, we have no shred of justification for carrying forward to the responsibility of a future body of Christians any fraction of this task which it is in our power to accomplish in our own time. The Church of today must make good the delinquencies of the Church of yesterday, at least to the extent of dealing fairly by its own generation of men and women who are yet without Christ. After all, the issue is clear. Is our aim to be the complete evangelization of the world whenever the Church will see fit and will gather up enough daring and energy and faith to do it? Or is it to be the evangelization of our world of men in our day, with all that evangelization

implies? We shall leave problems enough to those who will come after us; let us not bequeath this one.

III. *The World Situation in no Previous Generation Presented Such a Summons.*

We must bear in mind also the fact that no previous generation of Christians has been confronted with such a commanding summons to give Christ to the world as is facing us in the international situation today. To bring this fact convincingly before us we need only review certain considerations that have emerged in our discussion thus far of present world conditions.

1. The need of the non-Christian world was never .so great as it is today. It was a bitter enough need before ever the War broke out. Often our sympathies were kindled as we pictured to ourselves a leper in the Philippines, a wife in a Persian harem, a child widow in India, a mill hand in Tokyo, a semi-slave in a Congo labor gang. We tried to multiply the need of one life to whom Christ had never come by the total number of unevangelized, and our souls were overwhelmed. Then came the War. Now to the life of the nations without Christ there has come a great new access of sorrow, even as there has to us. And with the multiplying touch of the worst elements of Western civilization a whole baneful range of sin and misery is now invading the life of the less favored nations of the world.

2. The true expression of Christianity demands immediate action. In recent years the non-Christian world has been made increasingly aware of glaring defects in the practices of individuals and nations called Christian. But the outbreak and progress of the War have brought the ugliness and viciousness of these blemishes into a lurid light. We have sent a few messengers, a very few, into the great non-Christian populations to say, and so far as they could to show, that the defects were not a part of Christianity but the shadows behind the light, the transgression that proved the law. Now, however, the evil to be offset and disclaimed is so notorious and so

widespread that nothing short of a world-wide proclamation and exhibition of the love of God will be a sufficient disclaimer of what has been unchristian in our life and a vindication of what is truly the spirit of Christ.

3. The interests of world peace demand immediate world evangelization. The old order is passing and the nations are face to face in a new way. Nothing can make the new era one of peace but a general acceptance, in the East and West alike, of the principles of Jesus in international relationships. The non-Christian nations have now grown in power and national self-consciousness to the point where they may easily become a menace to the peace of the world. Only if Jesus Christ invades their national life and sets His mark upon it can that danger be averted. But this cannot take place unless He is made known throughout those nations.

4. Other contacts will not wait for later generations. Increasingly the life of each nation is being thrown against the life of all the other nations. We are certain to carry to the non-Christian world our most vicious contaminations. We must bring also the sweetening, purifying power of the life of Jesus. The lessons of sin and social oppression and materialism are easily learned by nations, and the effects of these will surely come back upon our own national life. It is both unfair and unsafe to develop other contacts with the non-Christian world unless we develop correspondingly our religious contact. If other influences will not wait till a future day, we dare not hold back our Christianity for a later generation to carry into all the world.

5. The world was never so open as now to the Christian message. The prayers which the Church used to offer that the doors of the nations would be opened to the Gospel have been abundantly answered. The greatest obstacles were never difficulties of travel, dangers or governmental inhibitions, all of which are now being largely overcome. The chief barriers that blocked the advance of Christianity were suspicion, prejudice, the iron law of custom, long established social institutions, the organized

and often violent opposition of religious bigotry and a passionate loyalty to traditional faiths. Today these difficulties are melting away. Conservatism is decreasing, old institutions are being overturned, the non-Christian religions, speaking generally, are steadily losing their control, the true errand of the missionary is being understood and appreciated. Unless all signs fail, the opportunities will increase rather than diminish after the War. The Mohammedan world, which has presented a well-nigh impregnable opposition to the Christian approach, bids fair to become much more accessible than hitherto it has been. Missionary leaders anticipate also that the distribution of returned soldiers among the cities and villages of Africa and Asia after the War will serve to produce a greater hospitality towards the Gospel of Christ in their various countries. Many doors stand open today. But we cannot expect that they will all remain open beyond our generation.

6. Africa may be won to Christ or to Mohammed within this generation. Year by year the tides of Mohammedan advance keep moving southward in Africa; and they are coming in from the South and the East as well. As they come, paganism offers almost no resistance. Every Moslem trader is a missionary. He presents a religion which makes easy moral and religious demands and which offers worldly inducements. The pagan soon recognizes the superiority of the new religion to his own, readily embraces it and forthwith becomes harder to win to the Christian faith than when he was an animist. Dr. C. R. Watson states that ten times as many pagans are embracing Islam as are being won to the Christian faith. Africa will not remain pagan. The issue is between Islam and Christianity, and competent observers tell us that the issue will be settled within the next two or three decades.

7. The plasticity of many non-Christian nations is now at its maximum. The age-long civilizations of the East have been overturned. Revolutionary ideas have taken hold of political, educational, social and economic life. The standards and institutions that will control the future

of China, Japan, India and the Moslem world for generations to come are being fashioned today. Two-thirds of the world's population during the past ten years have been in the throes of this upheaval. As a result of the War the transition period is being carried to a more decisive stage in those nations, and even remote parts of interior Africa and Central Asia are coming under the transforming spell of Western enlightenment and progress. By what flight of the imagination could we conceive of a more impressionable condition in the non-Christian world? But it will not remain plastic. Already before the eyes of this Christian generation the moulds are being prepared in which the new era in the non-Christian nations will take its permanent form. And, please God, we shall not fail to bring the influence of Jesus Christ into the period of preparation. A later generation cannot do it.

8. An unprecedented movement towards Christianity is in progress in certain mission lands. While this movement is not of a general character, it is gathering in volume and momentum. In parts of Japan, Chosen, China and Africa there are vigorous revivals and large additions to the membership of the native churches—beyond all precedent in some sections. In India the movement of the submerged masses towards Christianity is spreading with bewildering rapidity. He gives twice who gives his life quickly for the evangelizing of these outcaste millions. Were all the rest of the missionary work in the world at a standstill, the mass movement in India would signalize this as an epoch of marvelous missionary opportunity. The turning to Christ of thousands of the intellectual classes of China is another fact of colossal proportions marking this decade as a mountain peak in missionary history. Verily the fields are white. If this generation of Christians will not reap, the harvest will rot upon the ground.

Need anything further be said to demonstrate that the challenge of the present world situation for a mighty missionary advance is unique in the history of the Christian

Church? We dare not act and pray as though this situation did not exist. This generation has been brought up to a new occasion. It must meet it in a new way. How pregnant are these words from the message of the Edinburgh Conference in 1910, in the light of the momentous developments within the seven and a half years since they were uttered:

"Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

"The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old. . . . The providence of God has led us all into a new world of opportunity, of danger, and of duty."

IV. *The Present Resources of the Church are Adequate to a Program of World Evangelization.*

The thoughtful student of world conditions today, unless he has quite ruled God out of the guidance of human affairs, cannot fail to see the Divine hand in the preparation of the nations for the Christian message. If he turns to the Christian Church, which is the appointed instrument for the spread of this message, he is met by equally convincing evidence of the working of God. The Church is being equipped to carry the Gospel into all the earth with a swift progress. Never have her resources been so great.

1. There are new resources in the thought and temper of the Church's membership. Christian men and women have been led into serious contemplation upon the deeper meanings of their faith and the obligations it imposes on discipleship. There is a clearer appreciation of the value of Christ to human experience. Inevitably there goes with this a recognition that He alone can meet the needs of

humanity everywhere. Hitherto the lack of this experience and this conviction on the part of Christians has been the chief factor in staying the expansion of Christ's Kingdom in the earth. And it is the facing of the minds and hearts of individual Christians towards Christ that gives to the Church the first and greatest equipment for her world task. It is only those who can answer His question "Lovest thou Me?" that are eager or qualified to feed His sheep.

But there are other evidences of a growing readiness in the thought and temper of the Church to undertake a world enterprise. A new world consciousness is spreading among Christians, as among others today, displacing the former parochialism that found the horizon of its responsibility by climbing to its own church steeple. This habit of world thought has naturally been developed rapidly within the years of the War.[1] Christianize the international, or "supra-national" thinking of men, and you have put a missionary purpose into it. There has also been growing in Christians during recent years a sense of social obligation, a desire to have a share in the Christianizing of all human relationships within our communities. Internationalize that idea of social Christianity and you have the modern missionary aim, in one of its most important aspects. This the War should help to accomplish. During these years of struggle, years of bowed heads and broken hearts and emptied lives, there has been a quickening of many sympathies which had been dormant. Attach those sympathies to the burdens and wrongs and sufferings of the multitudes in the regions beyond, who have not known Christ, and you have a missionary passion. And with the capacity for Christian

[1]In this new habit of thought the War is bound to prove a strong missionary asset. When peace is declared and the Christian officers and men, the chaplains, the Red Cross workers, the Y. M. C. A. secretaries and others who have been serving the forces overseas return, they will be a strong leaven of world thinking in their communities and churches. Every home that has contributed of its members to the Army or the Navy has already a new measure of international interest.

sympathy there has been displayed a new capacity for Christian sacrifice. Link up that sacrificial habit with the claims of Christ in behalf of the wider circle of humanity, and you have missionary action. All the moral resources demanded of the Church for the work of world redemption—idealism, heroism, loyalty, unselfishness—have been exhibited and put into new exercise within the past few years. The mass of Christians are more ready today than ever before to be enlisted in a great conquering Crusade for the evangelization of the world.

2. The Church has rich resources in missionary experience. Not only has she mistakes and successes of the past century of missionary effort from which to draw lessons of efficiency, but she has behind her the powerful momentum of the aggressive missionary activities which have marked the past three decades. The Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement, the Foreign Missions Conference, and the new development and coordination of the work of the Women's Missionary Societies are evidences of this missionary awakening. The emergence of a science of missions, the rapid growth in volume and quality of missionary literature, the great missionary Councils of War at Edinburgh in 1910 and at Panama in 1916 are further evidences.

But the past years of missionary activity have done more than teach lessons of effective organization and administration. They have added greatly to our knowledge of non-Christian peoples and the conditions under which foreign missionary work must be carried on. These years of missionary activity have also developed a degree of unity and cooperation among the various branches of Christianity such as has never been called forth by any other undertaking. The workers in the mission field have learned that without sacrificing their denominational attachments and loyalty they can often pool their interests, link up their forces and coordinate their efforts. Economy, efficiency and encouragement have been the result. No aspect of missionary work today is more noteworthy

than this new trend towards mutual confidence and co-operation among the various communions.

The resources in missionary experience include also the years of seed-sowing on the mission field out of which large harvests are inevitable and are already being reaped; the distribution at points of strategy of nearly 25,000 foreign missionaries; the translation of the Christian Scriptures in whole or in part into 600 languages and dialects; the work of the hospitals, orphanages and other humanitarian institutions, of the extensive system of colleges and schools of all grades, of the many printing presses and of other institutional features of the missionary enterprise; the training of native Christian leaders of ability and spiritual power; the Christian churches which have been planted broadcast across the non-Christian nations, and which are rapidly becoming self-supporting, self-directing and self-propagating; the development of a native Christian community as a base of effort and a witness to the social sufficiency of Christianity; the leaven of Christian ideas working powerfully in the modern thought of non-Christian societies.[1] If the Christian Church does not undertake at once the full program of world evangelization, it is not because she is lacking in a fund of missionary experience.

3. The Church has ample resources in money. Think of the money which Christian nations are expending in the destructive work of warfare. In recent months the warring nations have been spending four times as much money upon their operations in a day as they spend on their foreign missionary work in a year. The price of one modern battleship would finance all the Protestant missionary operations throughout the world for five months on the present basis. England's war expenses for

[1]In 1916, according to "World Statistics of Christian Missions," there were 24,039 foreign workers in the mission field, 26,210 organized native churches reported a membership of 2,408,900, a staff of trained native workers numbering 109,099 was employed, there were 109 mission colleges and 38,968 schools with a total registration of 1,930,578, and 2,937 hospitals and dispensaries had given relief to 3,107,755 persons.

a day are equal to the missionary budget of Protestant Christendom for a year. The United States estimated that her war expenses for the present fiscal year would amount to $50,000,000 a day, or $580 a second. If for one day a like sum could be set aside for the work of new foreign missionaries, enough men and women could be transported to their fields, and maintained during their first year, to compass the evangelization of the world in this generation. The United States goes to the "movies" and spends $500,000,000 a year for the privilege. It is estimated that the members of evangelical churches in this one country possess $15,000,000,000. It is also estimated that if the church members in Canada and the United States would give the equivalent of one street car fare a week, the evangelization of the world could be financed.

The ability of Canadians to give unselfishly and in large amounts has been strikingly demonstrated within the last four years. The same has been true of the United States, especially during the past year. As was pointed out in the previous chapter, this one country in 1917 contributed to altruistic purposes connected with the War more than ten times as much as it had given in any previous year for similar purposes. The largest unselfish outlays of money ever made in Protestant America have been made in these difficult years of the War. Is it too much to expect that Christians will be equally unselfish in the use of their money in the years that will follow the War? And if they seriously desire to have the knowledge of Christ go into all the world, will they be restrained because the undertaking would cost them each four cents a week?[1]

[1]The average foreign missionary contribution from Protestant church members in the United States and Canada in 1917 was 80 cents. The average yearly expense of the foreign missionary effort carried on by these churches amounts to about $2,000 (including salary) for each missionary in service. To send out an additional 12,000 workers from these two countries would involve on this basis an added annual cost of $24,000,000, which amounts to $1.00 per member.

4. The Church has adequate resources in men.[1] Dr. Mott estimated in 1900 that to evangelize the world in this generation an addition to the foreign missionary forces of 20,000 men and women from the colleges of Christendom during a period of thirty years would be required. Of this number the colleges of the United States and Canada should probably furnish sixty per cent, or 12,000 new missionaries.[2] Assuming that this number would be required now, could they be spared? The colleges and universities of Canada have been able to afford many thousands of men for military service overseas. Already, so the Council of Church Boards of Education estimates, some 40,000 American students have joined the colors. According to another estimate, seventy-five per cent of the men who were leaders of Christian work in American colleges in 1916-17 were in uniform by the following Christmas. The number of men students in Canada has been cut in half by the War. Two-thirds of the university men in Great Britain are in khaki; in some institutions the proportion is even greater. More men have been contributed to the War by Oxford and Cambridge universities alone than the Student Volunteer Movement judged, when its Watchword was adopted, would be required within thirty years for the evangelizing of the world. Germany has been able to spare 45,000 men from her universities for the trenches on her battle fronts. The French universities are without any men save those too young for military service and those disabled in the War. The universities of Belgium are all closed. In these nations there has been no withholding of educated manhood on the ground that it could not

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[1]It is estimated that with the help of one foreign missionary to every 25,000 of the population the native forces in each non-Christian land, who must ultimately be the main evangelizing factor, are able to bring the Christian message adequately to their own nations. This is, of course, a rough estimate.

[2]According to more recent estimates, such as that made in 1914 by Mr. W. E. Doughty, 14,000 new missionaries from the United States and Canada would be needed to evangelize their share of the non-Christian world. See "The Call of the World," pp. 83-84.

be spared. The nations that are distributing bases of the Protestant missionary enterprise have poured their wealth of manhood into the destructive processes of War, and have bravely met the loss by death of many millions of their cherished sons. Shall the churches of Protestant North America demur if they are asked to spare one church member out of every 2,000,[1] and one Christian college student out of every twenty[2] for the constructive missionary enterprise? Shall any Christian whimper and complain that the 1,999 church members would not be sufficient to perform the tasks, even the greatly increased and absorbing tasks, which will be before the Church at home, as well as support the one who would go on Christian service overseas, or that the nineteen college students who remain would be overwhelmed by the responsibilities of leadership in the nation because there was a twentieth, a gifted man or woman, who went out to help solve the problems of a needier nation? The resources of Christian nations in money power and man power have now been so abundantly demonstrated, that it will be stultifying hereafter for anyone to contend that it would involve too great a cost to proclaim through all the world the greatness of the love of Christ and the power of His cross.

5. The spiritual resources of the Church are unlimited.

In a previous chapter we surveyed some of the difficulties in the way of the evangelization of the whole world in our generation. If there were nothing to confront them but the unsupported resources of men, they would be formidable enough to make the strongest heart despair. But "our sufficiency is of God." Difficulties melt in His presence. In Him are those mighty, overcoming energies which accomplish the possible and the impossible with

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[1]The demand would not really be so great as this figure suggests, as the workers sent out would be distributed over a generation.

[2]Dr. Mott says: "To furnish the number needed would take only one in twenty of the professing Christian students of the United States, Canada and Australasia during a period of twenty years." —"The Pastor and Modern Missions," pp. 156-157.

equal readiness. "There is One with us," says Dr. Speer, "to whom the impossible is His chief delight." Any arithmetical calculations we make of the numbers of men and the amounts of money required can be only very general and tentative. The real resources are with Him for the evangelizing and the redeeming of the world. But He has not been able to do "many mighty works" in the non-Christian lands, because of our unbelief as a Church. We have not possessed our possessions. While the years of the Christian era have gone by, God has been waiting to be honored by the faith of a generation that would call upon Him for really large outpourings of His power. Our fault has been that we have limited God by the trifling dimensions of our undertakings, by our failure to appropriate more than a meager supply of the superhuman resources that are unlocked to the faith of human agents and by our unreadiness to throw ourselves into the ministry of intercession in the world's behalf.

God has honored this generation as He has never honored a generation before. He has thrown dazzling opportunities before it. He has flung wide open for it the doors of access to all parts of His world and has laid at its feet every possible advantage and facility. Through the significant happenings of the recent years, through the break-up of the old civilizations, and even through the shock and noise of the world's armed strife, His voice comes to us, "Remember ye not the former things, neither consider the things of old. Behold I will do a new thing."[1] "Go ye, therefore, and make disciples of all the nations. . . . I am with you."[2] In His unerring wisdom He has chosen our generation of Christians to face the responsibility of this decisive hour in the development of His program for the world. Was ever a Christian generation trustee of an opportunity so great? The mystery of this confidence we can never understand. But we can and must act on it. We must prove worthy

[1]Isaiah 43: 18.
[2]Matthew 28: 19, 20.

of it. And for this we must possess in fact what is ours by promise. We must supply the conditions whereby there may be communicated to us those living energies that are our only confidence for so overwhelming a task. If the Christian Church of this generation would by faith lay claim to those dynamic forces and by obedience open her life for their coming, nothing could resist the triumphant sweep of her campaign of love among the needy nations of the world.

V. *This is the Generation for which We are Responsible.*

Apart from all the foregoing reasons for the evangelizing of the entire world in this generation, there is the very simple fact that this is *our* generation. If we have any responsibility to give the Gospel to others, it must be a responsibility for those who are now living. It is a responsibility therefore which we cannot alienate. We cannot reach generations that are gone and only indirectly can we reach the generations yet to come. But we of this generation have the Gospel, while others of this generation are without it. Our responsibility leads directly to them and later generations cannot share it with us.

Obvious though this accountability appears, the Church has been slow to recognize it. A century and a quarter ago there were few Christians who were prepared to accept a responsibility for any part of the unevangelized world. When William Carey proposed to a meeting of Baptist ministers in England a discussion of the question, "The duty of Christians to attempt the spread of the Gospel among heathen nations," he was called "a miserable enthusiast." In the Scottish General Assembly in 1796 a petition to send the Gospel to the heathen was met by a motion that "to spread abroad a knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must, in the nature of things, take the precedence; and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." It was in the

face of such opposition that the modern missionary movement began in Great Britain.

In North America there were at that time few Christians who recognized their responsibility for giving the Gospel to those who were then living without it. When in 1806 that little group of students at Williams College prayed in the shelter of a haystack and rose convinced that the obligation to give Christ to the non-Christians of their generation rested upon them and their fellow Christians who were then living, they were under no delusion that this conviction would meet with a general response in the Church of their day. Yet that prayer meeting led to the formation of the American Board. Other Foreign Mission Societies were organized and gradually the North American churches began to make missionary history.

In 1886, a larger group of students, representing many colleges of the United States and Canada, were gathered at Mt. Hermon, Mass. There they faced the needs of those who in their generation were still without the Gospel. The claims of Christ upon them in behalf of the non-Christian world came vividly to that company as a binding obligation and then and there one hundred of them offered their lives for foreign service. This was the beginning of the Student Volunteer Movement. The missionary fires kindled there spread through the colleges and into the churches and a new missionary awakening was begun. In 1888 the formal organization of the Movement was effected, and the Watchword was adopted, "The Evangelization of the World in this Generation." It was a startling idea to most Christians, and it was decried and even derided by some Christian leaders as ill-considered and visionary, the catchy slogan of a few irresponsible, if well-meaning, enthusiasts.

That was thirty years ago. During the interval the missionary purpose has entered the lives of a rapidly increasing number of Christians, the Watchword[1] has been

[1]The evangelization of the world, i. e., such a presentation of the Gospel to all mankind as will make possible its intelligent accept-

soundly interpreted and better understood, and today Christian leaders are seldom heard to attack or even question it. Moreover, it has been accepted as a challenge, an inspiration and a guiding principle of life by many thousands of Christians in Anglo-Saxon America, in Protestant Europe, in South Africa, in Australia and a large number of mission lands.

Again, in January, 1918, a company of students assembled in the Connecticut Valley at Northfield, Mass., to attend the Student Volunteer Conference. They were gathered from all sections of the United States and from Canada to consider together the immediate world situation facing the Christian students of North America and to estimate their present missionary responsibility. Immediately across the river was Mt. Hermon, where just a generation before the Movement had its birth, and the spell of that earlier gathering was upon the Conference. Some of the original one hundred volunteers were present. And as the delegates looked steadily and obediently at the conditions of the hour throughout the world, the Watchword seemed to take on a new significance and intensity and urgency. It is safe to say that they went back to their institutions with a deep, determined conviction that a demand, unusual and imperative, is upon the present Christian generation to convey to the non-Christian nations the message and spirit of Jesus Christ, so that He may transform their individual and national life and govern their international attitudes.

How immensely worthy this ideal is, how satisfying and exhilarating! It looks ahead to the day of a redeemed humanity, the day when not only the message of Christ will be given out everywhere, but when His spirit will prevail in all social relationships and direct every national

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ance, does not mean the Christianization of the world. True, the modern interpretation of the missionary errand of Christianity covers its social as well as individual application. But the evangelizing of the world is essential to its Christianization. The Gospel must be known before it can function. For a reasoned interpretation of the Watchword the reader is referred to Dr. Mott's "The Evangelization of the World in this Generation."

gesture and attitude towards other nations. The Watchword explicitly calls for the former, but it assuredly implies the latter.

A life organized around this governing aim is a poised, powerful, well-directed life. It is a life whose faith is fixed in the certainties of love's invincibility and the coming of Christ's Kingdom. It is a life centred in God's will for the world. It is a life that will count for something great in the service of humanity. It is a life for which there now abideth faith, hope, love, these three. If the number of such lives were multiplied, especially among college men and women, there would be no question of having enough thoroughly qualified volunteers to go forth with the message of life so that it could be intelligently and intelligibly brought to all of our generation who are still without it, nor would there be any question of there being behind these missionaries a loyal backing in material support and prevailing prayer.

At the close of his book "The Decisive Hour of Christian Missions," Dr. Mott utters these searching words: "It is indeed the decisive hour of Christian missions. It is the time of all times for Christians of every name to unite and with quickened loyalty and with reliance upon the living God, to undertake to make Christ known to all men, and to bring His power to bear upon all nations. It is high time to face this duty and with serious purpose to discharge it. Let leaders and members of the Church reflect on the awful seriousness of the fact that times and opportunities pass. The Church must use them or lose them. The sense of immediacy and the spirit of reality are the need of the hour. Doors open and doors shut again. Time presses. 'The living, the living, he shall praise Thee.' Let each Christian so resolve and so act that if a sufficient number of others will do likewise, all men before this generation passes away may have an adequate opportunity to know of Christ."

This is the only generation we can reach. But we can reach it, and all of it, with the spirit and message of Christ. To most of those who live contemporaneously

with us He is a stranger now. Most desperately they need Him. Though they do not know it, they long for Him for their freedom and enlightenment and salvation. They are waiting, as the generations before them have waited. Shall those who come after them wait too, because we of this privileged generation of Christians have failed to go to them through wide open doors with gifts of healing and light and life?

At Khartoum in Africa there is a statue of General Gordon facing not toward home but toward the desert and the great Sudan. Some lines written by a visitor on seeing this statue speak not only for the Sudan, largely unoccupied by Christian missionaries, but for the thousand million of our generation to whom the living Christ has not come.

"The string of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of Peace, he cometh late.

"They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ who cometh late."

CHAPTER VI

THE CALL FOR A FULL MOBILIZATION OF CHRISTIAN FORCES

HALF measures will not avail for any great task. The undertaking which we have been considering will be accomplished by nothing less than the enlistment of the full strength of the Church.

For the churches of Canada and the United States this means more than at first appears. In the years before the War the churches of the English-speaking world carried on four-fifths of the total missionary operations of Protestant Christendom. In all probability Anglo-Saxon Christianity will now have to increase its share. And as Great Britain will come out of the War more greatly weakened both in men and in money resources than the belligerent nations of North America, the churches of these two nations must now prepare to carry a larger proportion than ever of the entire missionary program.

I. *The War has Revealed the Possibilities of Thorough Mobilization.*

History has not furnished a revelation of really scientific and thorough mobilization of a nation's resources to be compared with what some of the belligerent nations have accomplished during the present War. Germany, with characteristic thoroughness, a centralized and almost all-powerful government and long years of quiet preparation, stands easily first in completeness of mobilization. But some of the other nations engaged have not been far behind. Great Britain and France have marshalled their resources in a way that only unity of purpose, passionate conviction and organizing genius could accomplish. Canada, in common with the other British dominions, penetrating in a flash to the real issues of the struggle,

did not wait till her aid was asked but leaped to the side of the mother country, put all petty undertakings in abeyance, called a truce in her family quarrels and threw herself with energy into the conflict. With the exception of one province she compacted herself together in an all-embracing plan of organization for the matter in hand.

The proverbial American genius for organization has found in the War an occasion large enough and great enough to call forth its powers in an unparalleled degree. With her passion for democracy fanned into flame, the United States has been willing to take measures seemingly inconsistent and undemocratic and subject herself to more paternalism in government than she had ever known before. She found, as other nations found, that all the elements in her national life must be laid under tribute to the common end. She said, "This one thing I do." She set out to mobilize her industry, her capital, her transportation, her food, her fuel, her science, her manpower and in this way she is gathering up her maximum strength.

In the process of mobilization the United States is learning, as Canada and other belligerents have learned, that the full weight of a nation's impact cannot be supplied until the common purpose takes a deep hold on individual life. This is more than a matter of a disciplined acceptance of the inevitable, a reduction of luxuries, a popular economy in fuel and food, or a generous subscription to Victory Loans and Liberty Loans. It is a matter of mobilizing the moral and religious resources of the nation, the thrice arming of those whose deepest convictions tell them that they have their quarrel just. It is only then that "doing one's bit" becomes a worthy contribution to the common fund of the nation's strength. Sir Thomas White, Canada's Minister of Finance, speaking in June, 1917, on the Military Service Bill, said:

> No democracy ever puts forth its greatest effort until the religious sentiment of democracy is enlisted. Take the War of the Secession in the United States. Read the second inaugural of

Abraham Lincoln. Read Julia Ward Howe's "Battle Hymn of the Republic."

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored."

The literature and poetry of that period breathe with religious fervor. You never get the strength of democracy until, in addition to its material effort, there is put forth its spiritual effort. There must be self-sacrifice. There must be self-denial. There must be the mobilization of the spiritual energies of the nation.

II. *The Church is Capable of Similar Mobilization for Her World Campaign.*

Few probably have realized to what extent this thoroughgoing mobilization might be duplicated by the Church for her world campaign. Obviously, we are not now on a war footing as a body of Christians. We have maintained an ordained Protestant minister at home for every 507 of the population, and have sent abroad a sufficient number of workers, clerical and lay, including the wives of missionaries, to supply one to every fifty or sixty thousand of the non-Christian peoples.[1] We are cared for by doctors to the extent of one for every 647 of our population, and as Protestant Christians have furnished non-Christian lands with one for about every million.[2] Not much evidence in all this of a flaming Crusader spirit in the Church, even though we sing lustily, "Like a mighty army, moves the Church of God"! While the foreign missionary contributions of our churches amount to only $1.22 per member, and a large proportion of the membership are not reported as giving anything at all, the Church hardly seems to be ablaze with a missionary passion. It is not surprising to hear a missionary as he comes back from Turkey and looks squarely at a few facts like these declare that the Church must get on a war basis or give

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[1]Even considering the fact that ultimately the greater part of the Christian work in the mission field must be done through native agents, this disproportion presents an indictment and a challenge.

[2]Exclusive of Japan, the only mission land which has developed a strong medical profession.

up her battle hymns.[1] Missionaries face to face with immense difficulties tell us with one voice that the real difficulty is not at the front but at the home base.[2] In the words of a catchy phrase of the day, "what happens 'over there' depends on what happens over here."

The Church should emulate the nation in the mobilization of her resources. Not only can she parallel the process, but there is much in it which she can capture for her world campaign. We have said that the nation is mobilizing moral and spiritual resources. But a quality is not one thing in the nation and another thing in the Church. "Loyalty," says L. P. Jacks in the January, 1918, *Atlantic Monthly*, "has no definite programme, and yet it is the mother of all the programmes that lead to good results. . . . Loyalty is growing, and nothing could give us a fairer promise of a general resurrection in the better tendencies of human life."[3] All the fine qualities that have recently been awakened in the lives of men and women are awake for any high and ennobling cause that will command them. They are awake for the enterprise of spreading Christ's Kingdom throughout the earth. There is every reason why a wave of patriotism in that Kingdom should now sweep across the Church of Christ at least as holy and compelling as the patriotism that is capturing our national life in the mass. "There is a contagion of courage as well as of disease. Faith catches fire from faith, as well as fear from fear. The average man finds himself unable to resist the torrent of valor and self-denial and self-sacrifice."[4]

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[1]See pamphlet, "The Church on a War Basis," by S. Ralph Harlow.

[2]A Canadian soldier in Kitchener's army wrote from a hospital a month before he died: "Why does our Church keep Foreign Missions so much in the background? Why is it that I was left so long a scoffer? I do not blame any mortal. I am saying that something is wrong with the scheme of things which fails to put *the whole world for Christ* right in the forefront as the battlecry of the Christian Church."

[3]Pp. 212, 213.

[4]R. T. Stevenson, "Missions Versus Militarism," p. 43.

Let us consider now how national mobilization may be duplicated in the Church.

1. Intelligence should be mobilized. The nations are giving great attention to this factor. They are spreading information through the entire school systems. They have levied tribute on the pulpits for the same purpose. They are utilizing the press from the largest city daily to the smallest rural weekly. They have secured the cooperation of the myriad motion picture houses which display patriotic bulletins, cartoons and official war pictures several times a day. The American Government has enlisted an army of 20,000 effective speakers, "Four-Minute Men," as they are called, who spread information and enthusiasm in theatres and elsewhere throughout the land. The governments maintain mammoth publicity bureaus to issue a multitude of pamphlets, and in general to direct the campaign of promoting intelligence in the public mind.

How meager in comparison are the Church's efforts to inform her membership regarding the world enterprise of missions. The foundation of the whole undertaking is intelligence. Activity, generosity, prayer, all wait upon knowledge, and yet the overwhelming majority of church members are pitifully ignorant on this large, practical, highly interesting question. It is true that many of these Christians are provincial, and do not care to know about the wider activities of the Church. But it is also true that the efforts to give information are inadequate. While many strong missionary magazines and pamphlets are being written each year, the output of missionary material should be improved in variety, quality and appearance, and, more important still, the use of this material should be promoted with greater vigor. In local congregations the giving of missionary information should not be limited to a Missionary Sunday or a monthly missionary sermon. It should be a recurring element in the pastor's sermons and prayer meeting addresses, and should be conveyed through the Sunday School, the Young People's Society and the other organizations of the Church. A program of Mission Study classes, covering all ages, should be promoted in every

congregation and supplemented by a campaign of individual missionary reading, a bulletin board, illustrated lectures and other methods.

In colleges and universities similar methods should be employed.[1] Especially should groups be formed, by whatever name they may be called, for missionary study and discussion. They should be under capable leaders and should be sufficient in number to cover the whole student body. The aim should be to have every Christian student leave college an intelligent, enthusiastic exponent of the missionary enterprise. To accomplish this no method is so successful as the Mission Study group, though many other methods, such as curriculum instruction in missions, are highly serviceable. While this purpose should prevail in all institutions of higher learning, it is particularly necessary in the theological seminaries. A congregation can hardly rise to a high degree of missionary intelligence if it has not a missionary pastor; and, in the main, missionary pastors are produced in the theological seminaries, which are the Officers' Training Camps of the missionary campaign. How important it is that every seminary graduate should come to his first congregation equipped with a richly furnished missionary mind, eager to inform and arouse his people for the spread of the Kingdom.

2. Leadership should be mobilized. The nations have been alert to do this. They have called upon men of influence and outstanding ability for service in various directions. Reference has been made already to the enlisting of teachers, ministers and "Four-Minute Men." Men have been taken from the most important regular occupations and pressed into some emergency service. Pastors have been called from their congregations for publicity work. Secretaries of missionary organizations have been drafted for important duties in Quartermasters' offices and elsewhere. Railroad presidents, heads of industrial concerns

[1]See pamphlets "The Organization of Mission Study Among Students," "Missionary Meetings," "Missionary Programs for Schoolboys," "The Missionary Life of the Theological Seminary," and other publications of the Student Volunteer Movement.

and college professors have been asked to drop their usual work to fill temporary positions under the Government. Foreign missionaries unable to return to their fields have done duty along food conservation and other lines. The United States asked the head of its Belgian Relief Commission to become its Food Commissioner, and the head of a college to become Fuel Commissioner. The president of the great National City Bank was taken to Washington to serve the Government at $1.00 a year and many other men of prominence and ability are there giving their time and talents on the same salary. Leading artists have been called to perfect the art of camouflage on sea and land. Scientists and inventors have been set apart in laboratories to give their best to the nation. Club women, social leaders, women of national and local prominence have assumed important duties, that demand all of their time, at the call of the Government, the Red Cross and the Young Women's Christian Association. Financiers, ministers and captains of industry have turned aside from their pressing occupations to serve the War Work Council of the Young Men's Christian Association. Leadership in every department of the nation's life has been mobilized on a colossal scale.

Can the Church not mobilize her leadership in a similar way for her world campaign? Where are the necessary forces of leadership to be found? First, of course, in the Foreign Mission Board rooms. In these offices there is a secretarial staff of men and women that in devotion, energy, executive ability, administrative gifts and the power to inspire confidence and command a following, might well be the envy of great corporations. The Church is rich in its missionary secretaryship. But for the larger missionary programs that will now be projected in most of the church communions, there will have to be an enlargement of the existing staff. For the new positions that may be created, even the minor positions, none but men, both ministers and laymen, and women of high qualities of leadership should be chosen. For an undertaking of such dimensions and such importance, each

church must be bold to demand and expect the best fitted men and women in its entire communion, regardless of any minor claims that may be upon them. And in the special missionary campaigns that from time to time are launched in the various denominations, why should not the best talent in the Church, such as college presidents and heads of large commercial and industrial concerns, who have a missionary passion, be drafted by the missionary societies for emergency service? In these coming years the problems of expansion, of reconsideration and rearrangement in the missionary work of the churches will make exacting demands on the leaders of this work such as only the ablest among consecrated Christian minds will be able to meet.[1]

In the local congregation the pastor is the logical leader. As has been pointed out, he is "the key to the missionary problem." In the main, the forward movement of the Christian Church for carrying Christianity into all parts of the world will stand or fall with its ministry. Now is the time for every minister to grasp this fact and gird himself for the greatest undertaking to which he has ever put his hand. Now, too, is the time for him to commandeer the services of the men and women in his congregation who possess energy, vision, ability and influence, and who with him might constitute such an inner circle of leadership in missionary intelligence and liberality and intercession as would make of that church a productive munitions plant. Speaking before a laymen's gathering in Nova Scotia, the Honorable N. W. Rowell, K. C., President of the Privy Council of Canada, declared that the churches should "change their whole attitude and recognize that this work is the supreme business of the Church." "It is not only nation building," he said, "it is empire building for our Lord and Saviour Jesus Christ. It is a mighty problem, world-wide in its sweep, and calls for the highest display of genuine devotion and self-

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[1]See article "The Training of the Missionary," by J. S. Brough, in *The East and the West*, January, 1918.

sacrifice by the brainiest and wisest men of the world. It is into this noblest of all services and most wonderful of all works that we as laymen are called."[1]

The same is true of every college, university and theological seminary. The Christian organizations in these institutions must recognize this "noblest of all services" as their highest objective and plan their work accordingly. Often it has been true that the missionary leadership of an institution has been vested in men or women of second quality, who were indolent or inefficient, who were unable to perceive the dignity and high claims of their task, or who did not command the confidence and cooperation of their fellow-students. Where this has been the case, the missionary plans of that administration either were wofully inadequate or were not carried through successfully. A task so comprehensive in its claims upon every Christian student on the campus should be under the direction of the ablest and most influential students.

The strategy of this course in the college world lies in the part that the colleges and seminaries may play in furnishing missionary leadership for the churches. There are thousands of men and women throughout the churches today who, if they are enlisted at all, are merely privates in the missionary ranks, but who, had they been reached in college by an aggressive and competently led missionary program, would now be holding rank as recruiting sergeants and captains and generals. Under God, there may be such a missionary uprising among the students of this college generation as will go far to supply the demand for missionary leadership in the churches in the coming three decades. Toward that result the plans of Christian students today should be directed.

3. Material resources should be mobilized. The nations have been doing it. When Canada decided to enter the War she staked her material fortune on it. The United States did the same. Their Governments went to the

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[1]See pamphlet, "Will Canada Evangelize Her Share of the World?" by Newton W. Rowell, p. 24.

public for the necessary military and naval expenditures —first, in the form of taxes, and second, in the form of loans that have already amounted to many billions of dollars. The assumption was that the War is the undertaking of every man, woman and child in the nation, that all are profoundly interested in it and are ready to show their interest by paying the costs involved. There were nine and a half million subscribers to the second Liberty Loan in the United States in October, 1917, and a half a million subscribers to the Victory Loan in Canada in November, 1917. The Governments assume, too, that spontaneously the financial strength of their citizens will be thrown into Patriotic Funds, Red Cross and other benevolences connected with the War. National finances are for the time on a war basis.

The Church of Jesus Christ must mobilize her financial power if her world campaign is to be waged successfully. Large enough demands have never yet been made upon the money resources of Christians. Christians are ready today to be heroic in their giving. An indication of this is found in the dimensions of Canada's recurring campaigns for war benevolences, such as the Red Cross and Patriotic Fund campaign in January, 1918. Toronto, which, in common with other Canadian cities, seems unable to drain its liberality dry, was asked for three million dollars in this last campaign and gave an extra $300,000 for good measure. Canada has now contributed over twenty million dollars to the Red Cross and her Patriotic Fund has reached thirty million dollars. The Young Men's Christian Association went to the public of the United States in November, 1917, for thirty-five million dollars, and the response was over fifty million. Dr. Mott said that this sum "greatly exceeds the united annual budgets of the Home and Foreign Missions Boards of all the churches in America. It constitutes the largest single offering to a Christian cause ever made at a given time in the history of Christianity." The fact is, the Christians of our two nations must wonder why some real financial challenges are not thrown down to them for the expan-

sion of the Kingdom to which they belong. As has been said above, one great Church is now to ask of its members each year for their world program four times as much as they have contributed on the basis of the old program. Why should not all the churches make similar large demands for their foreign work, not, of course, reducing the demands for local and national work, but scaling them up correspondingly?

This is more than a material demand. It is the tangible form of a spiritual demand to which men and women are today ready to respond. The rank and file of the public is more ready for great challenges to unselfish action than they have been in many decades. If this is true, the Church will be found unfaithful if she fails to call her members to a new and great adventure in world redemption and to ask boldly for such gifts of money as will show concretely that men are setting Christ's Kingdom above selfish interest.

In the faith that a readiness to do something large-hearted, beyond all previous times, existed among students, there was set before American college men and women[1] last fall an undertaking to raise a million dollars for the relief of prisoners of war and for kindred objects. Nothing on that scale had ever been attempted before. The students and faculty members responded with pledges for $1,500,000. It was an outburst of idealism and unselfishness beyond all precedent. At the Northfield Conference, the financial part of the forward program agreed upon involved the contributing by American and Canadian students and professors during 1918-19 of $500,000 for foreign missions,[2] in addition to amounts to be raised for war relief funds. This is a goal that can be reached only by genuine unselfishness. For some it

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[1]The plan did not include Canadian students, who were already giving generously to similar funds.

[2]The largest sum raised for missions in previous years was $247,424, in 1916-17, and included gifts to college missionary funds from alumni and other friends. The present program represents only personal gifts from students and professors.

will undoubtedly mean heroic sacrifice. But that spirit is in the colleges, ready to be called upon for noble purposes. The Students' Friendship War Fund demonstrated it. It would have been poor psychology and poor spiritual strategy not to summon that spirit to an equally high endeavor in the next college year. The new program will allow Christian students to show in terms of the tangible that they wish to put themselves at Christ's disposal in a sacrificial way for the enlargement of His Kingdom in the world.

If the money resources of Christians are to be mobilized in any adequate way for the foreign missionary work of the Church, four things are necessary. (1) The needs of the Kingdom of God beyond our shores must share more largely in the total benefactions of most Christians. The needs at our own doors demand not less than has been contributed, but vastly more. At the same time, it is to be remembered that the greater needs for which we are responsible are not at home, but abroad. Many churches are coming to feel that they are not justified in spending more on their local requirements than on the needs outside their congregational bounds. It would be a reasonable and wholesome standard for most churches to adopt. In a number of colleges the local budget of the Christian Association is smaller by far than the missionary offerings of the students. This should be the case in every institution. Many colleges and many congregations now provide the support of a missionary; but their number might be multiplied several times.

(2) The number of givers should be greatly increased. In a church it should include at least all who are on the roll of membership and in a college at least all of the Christian students on the campus. Many of the patriotic appeals of the hour are based on the proposition that since some are giving their lives the least that all of the others can do is to give their money. As a poster in the recent Canadian Red Cross campaign put it crisply, "Some fight, some pay." It is the highwayman's demand of "money or your life." It should be rigorously maintained

that since some Christian men and women are leaving all and putting their lives into the campaign of winning the world for Christ, all other Christians, to whom equally the cause belongs, should pay in terms of money.

(3) The giving should be systematic. Experience is abundant to show that systematic missionary contributions produce a much larger fund and bring in an evener flow the spiritual reactions that come to the giver, than in the case of spasmodic gifts.

(4) The giving should be based on a sense of stewardship. We come here to the springs of action. Nothing is so likely to bring a generous and sustained financial response from men and women as a sense of trusteeship under God. And no giving will bring back into one's life such abundant blessing as the giving that comes up out of a recognition of God's absolute ownership of one's self and substance as a part of His estate. Giving of this sort is motived on the will of God. It is a normal and inevitable fruitage of Christian discipleship, and, taken together with the other fruits of the consecrated life, it supplies a basis for the growth of the Kingdom.

4. Man power must be mobilized. This our nations have been doing. For her army and navy the United States took the shortcut of conscription. Canada, having tried voluntary enlistment, came to conscription in the end. Both nations also have been mobilizing their man power for service at the home base. They have been trying to direct currents of men and women to the points of greatest need, such as shipyards, munitions factories, mines and farms. The theory on which they base these efforts is that the War is the affair of every man and woman.

So the Church must act on the assumption that her world campaign is the affair of every Christian, and endeavor to bring to every individual in her membership a sense of personal responsibility. First of all, there must be enlisted for overseas service enough well-qualified men and women to carry the message of Christ to every part of the non-Christian world. With but rare exceptions these workers must come from the colleges and theo-

logical seminaries. The time is ripe to enlist them in unparalleled numbers. The same idealism that is ready to offer money is ready to offer life. The same spirit that has half emptied the Canadian colleges of their men[1] should avail to bring volunteers on both sides of our common border-line for the foreign service of the Church. Surely there will be no holding back. We think of the tens of thousands of American and Canadian students who have thrilled at the opportunity to give their lives to the nation's cause, and of the tens of thousands besides whose souls are restless within them because they cannot go. The spirit is in the colleges, the spirit of volunteering, the spirit that leaps to the place of need and difficulty and opportunity. If it follows the flag, will it not follow the Cross? Surely there will now be volunteers enough for the King's overseas contingent.

The Foreign Mission Boards of the United States and Canada are now calling for workers to fill upwards of a thousand positions in various mission fields. As the policies of these Boards develop in the next few years, yet larger numbers of qualified missionary candidates will be called for. It will be vain for any students to wait till these calls come before they volunteer for foreign service. No time is to be lost, if prospective missionaries are to secure the necessary equipment for their life work. They should volunteer now if they would be prepared when the larger demands are made by the Mission Boards.

Moreover, the offering of life for this service should not be dependent on the definite demands which the Church makes on the colleges and seminaries for missionary candidates. The real call is to be found in the non-Christian world's need for Christ and Christ's need

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[1]It is reported that the attendance at the universities, colleges and theological seminaries of Canada is about fifty per cent of the normal registration. In some institutions it is only thirty per cent. It is significant that in some universities, when the new Conscription Act came into force, not one student was taken, as all who would come under that Act had already enlisted.

for men and women to take Him to the non-Christian world. Let those to whom this call makes special appeal heed it now and enlist. What would more effectively challenge the Church to an immense expansion of her foreign missionary work than that a large body of earnest, capable students should dedicate their lives to service in the foreign field and should formally offer themselves to the Mission Boards for this holy errand? The fires kindled in these lives would spread rapidly and the Church would be inspired to a new standard of missionary endeavor. If that group of students at Williams College in 1806, or that other company of students at Mt. Hermon eighty years later, had waited before offering their lives until the churches should call upon the colleges for a missionary uprising, the cause of Christ in the non-Christian world would have been seriously delayed. Who knows but in the providence of God the great missionary awakening that should now sweep through the churches is to be stimulated by a large offering of life by college men and women?

Surely, too, there will be no holding back by parents. Down into distant pages of history there will go the story of how fathers and mothers in these stern days took their hands off the sons who wanted to go out and fight and endure hardship and come back or not come back. Mr. Choate tells of a friend of his, who wrote him about her four sons, three of whom had gone into the army and one into the navy. Of the three one was dead, one wounded, one a prisoner. But in her letter this brave English woman spoke of being "proud that we have been able to devote all of our sons to the cause." That spirit is duplicated in hundreds of thousands of parents today. Surely they or other parents will not object, but will count it all joy when their sons and daughters tell them that they have heard the call of the King for workers among the darkened and oppressed and suffering peoples of the earth, and that they have answered the call with the offer of their lives.

But to mobilize the man power of the Church means

far more than the enlistment of a large missionary force such as we would not have dreamed of five years ago. It involves the enlistment of a supporting constituency that will be fully adequate to an advance missionary program. And a supporting constituency will be inadequate that does not include the full membership of organized Christianity. The nation calls upon its last citizen to make his definite contribution to the winning of the War. The demand of the Church for its world campaign should be equally embracing. Over in China the Christians have been alert to do this very thing.

> As the Great War has inspired and emphasized the appeal of national leaders for the utmost possible self-sacrifice and definite service on the part of every single individual, so that call has been sounding forth in China—as also in other countries—that *every Christian church member* should be enlisted and prepared to take some definite, regular and permanent part in the great work of spreading the Gospel amongst all classes of people. This remains the leading idea of the present report—the call for regular and continuous universal service, and the spiritual preparation for an adequate response to this call.—"China Mission Year Book," 1917, p. 338.

The churches of Canada and the United States should not be less ready than the Church in China to sound this note of individual responsibility so that every Christian in its membership cannot fail to hear. In colleges where only part of the student body has carried any sense of missionary responsibility, the aim now should be to bring this conviction home to every Christian man and woman on the campus. The world enterprise of the Church must be backed by the intelligent conscience of its entire membership.

5. Intercession must be mobilized. Our nations have not hesitated to do this. People of all creeds are called upon to pray for divine guidance to be given their rulers, for the welfare and safekeeping of the soldiers and the sailors, and for victory to rest upon the arms of the Allies. The clergy, Protestant, Roman Catholic and Jewish, are regarded by the Governments as immensely useful agents in enlisting the intercession of their congregations.

The Church must be mobilized to pray for precisely the same things in her world campaign. She must marshal the intercessions of her membership that divine guidance may be given the men and women who hold the responsibility for developing and executing her missionary policies, and whose sense of burden and strain they have been all too hesitant to disclose; that the missionaries of the Cross may be preserved in health and may be sustained in their loneliness and deprivations and difficulties; that victory may be given to the enterprise in the winning of multitudes to the Christian faith, in the guiding and dynamizing of the Church in the mission field and in the penetrating of the spirit of Jesus into the whole life of non-Christian nations.

How slow we are to grasp the fact that without superhuman leverage the missionary load will never be lifted. Jesus recognized this and counselled His followers to rest their confidence in prayer. It was indeed the only missionary method He proposed. "Pray ye therefore the Lord of the harvest." He did not need to caution us not to neglect conferences and committees and movements and special campaigns, for He knew that the human mind would be ready enough to devise these agencies. But "He knew what was in man," and recognized that in our self-sufficiency we would be liable to neglect the one essential factor. How tragic is our error in that we multiply and perfect these other methods and give relatively little time or attention to the spreading and deepening of the habit of missionary intercession. Of what value will these other methods be which we have just been considering apart from prayer? Intelligence, for example. Missionary intelligence that does not lead to prayer can have little value; indeed, all our added knowledge, if it does not move us to carry on our hearts before the throne of God the problems it has uncovered to us, will prove a peril. The giving of money will not be very liberal, or enthusiastic, or sustained, nor will it be productive of reflex benefits to the giver or freighted with the empowering blessing of God, if it is not coupled with missionary

intercession. The organization of the enterprise, however perfect mechanically, will be only mechanical and dead unless it is energized by the dynamic of prayer.

How may we develop this supremely important factor in the missionary enterprise? In colleges and theological seminaries prayer for missions might be developed in chapel services, in the meetings of the Christian organizations in the institution, in Mission Study classes and also in small groups, that could be gathered in dormitories or fraternity houses for this express purpose. The Cycle of Power of the Student Volunteer Movement might be much more widely and intelligently used. Pastors might make prayer for the missionary work of the Church a more prominent element in congregational worship. At frequent intervals, they might turn the midweek prayer meeting into a gathering for missionary prayer, bringing to the attention of the Christians present some immediate needs of the enterprise as revealed by reports from the Mission Board rooms, the latest issues of missionary periodicals or a letter from some missionary, and devoting the meeting largely to united prayer with reference to those needs.

But the great potency of missionary intercession is developed in the individual prayer life of Christian men and women. Each of us must enter more fully into his own inheritance of obligation and privilege and power by becoming an effective prayer agent. The importance of this should be brought home convincingly to each Christian student in the college, each individual member of the congregation. In this connection wide use should be made of effective literature on the subject, such as the pamphlets "Intercessors: The Primary Need," by Dr. John R. Mott, and "Prayer and Missions," by Dr. Robert E. Speer. Without question the supreme need of the hour in the world campaign of the Church is the mobilization of her prayer resources. The key to the power house is in the hands of the people of God. "He can do it if we will."

Along such lines, the Church of Jesus Christ may mobil-

ize the full strength of her resources and so rise to the heights of a great international emergency both of opportunity and of need.

III. *The World Campaign of the Church Deserves the Full Mobilization of Christian Strength.*

1. Because of the dimensions of the undertaking and its manifold difficulties. The resources that are in the hands of the Church's membership should be requisitioned on a scale that is commensurate with a world undertaking. Those Christians who have accepted a responsibility for Christianizing conditions across the seas should realize the inadequacy of the old scale to accomplish so immense and arduous a task and those who have never recognized any such responsibility should be enlisted in a convinced and whole-hearted participation in the missionary program of the Church. In view of its vast proportions the undertaking demands a marshalling of the forces no less sweeping than this.

It should be repeated that this is not a question of calling aside the energies and gifts and prayers of Christians from responsibilities nearer home. A man is not asked to be a poor father when he is asked to become a good neighbor, nor is it assumed that he will be a less helpful neighbor when he is urged to undertake large civic or national responsibilities. The clearer recognition he has of his national obligation, the more useful he will be to his community, and if a new spirit of kindliness and serviceableness in his community relationships possesses his life he becomes a better husband and father. By the same token the man who perceives clearly his obligations for the welfare of individuals and societies at the other end of the world has a keen discernment of his obligations to his own nation and immediate community. The greatest challenge that can be set before Christian discipleship today is the task of taking the Christian message and the Christian spirit to all parts of the world into which they have not yet entered. If a widespread response will come to that challenge there will be a new

access of Christian energy for the other undertakings of the Church.

2. Because of its urgency. Our nations would not have been justified in the wholesale mobilization of their resources, if the full strength of those resources were not needed at once. The necessity of mobilizing the full strength of Christianity for its world campaign is also an immediate necessity. The utmost that the Church is able and competent to do at any one time is the measure of what she should do now. The opportunities of the hour cannot wait to be seized. The present needs of the lands without Christ cannot wait to be met. The present generation of non-Christians cannot wait to be evangelized. For our own souls' sake we who have Christ now cannot wait to share Him with others. And must Christ wait to "see of the travail of His soul and be satisfied"? A new hour has struck in the unfolding of the divine purpose for mankind, and it is an imperative summons to the entire membership and the full energy of the Church.

We cannot for a moment allow the War to interfere with the most liberal plans for enlargement of our missionary activities or to interrupt our undertakings even during the years of disturbance. The London *Times* recently deprecated any disposition to retrench the foreign missionary work of the Church or to postpone its expansion.

> The prudent policy for an army hard pressed is to shorten its lines. It may be assumed that the Church is hard pressed, both in men and in material; its wisdom, therefore, would appear to lie in a bold shortening of the lines. . . . But the Church with one voice has rejected this logic. . . . The unpardonable sin for a modern man is to despair of the human family, or to demand a safety for himself or his people which is not offered to all. We are not saved, it has been well said, except in a saved race.
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> The Church, believing, as it must do, that in its Gospel there is a sure spiritual foundation for mankind, cannot limit its vision or its service. Nor can it do its work piecemeal; it cannot finish its task in Europe and afterwards begin in Asia. "Throughout Asia there is in process a complete transformation of social institutions, habits, standards and beliefs. The movement is unceasing; it will

as little wait on our convenience as the tides of the sea." The Church indeed, so far from thinking that the missionary enterprise can be delayed, is stricken by remorse to know that it is late, almost too late, with the offer of a faith to which all the spiritual strivings of the East have moved. . . . There has now come to the seers a vision of nations accepting as a basis of their life the spiritual values of the Gospel. They read the missionary enterprise in terms of the statesmanship which alone can be tolerated in the coming age, the statesmanship which thinks internationally and takes into its range the whole world. The vision glows before the Church of the day when nations shall come to the Light, and kings to the brightness of His appearing.

The Prime Minister of Canada, Sir Robert L. Borden, maintains that this is no time for retrenchment, but rather for expansions of missionary work. "I am convinced," he says, "that never has there been a greater responsibility laid both upon the Church generally and upon the various missionary movements than at the present time. The task which will confront these bodies, especially during the period following the War, will be a tremendous one; but I am convinced that they will welcome it rather as an opportunity, and that every effort will be made not merely to sustain the record of past years, but to make such an advance as will meet in some adequate measure the crying need of stricken humanity for those ministrations which it is the duty and the privilege of the Church to offer."

President Wilson voiced a similar conviction, when, in a recent letter, he said: "I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. . . . I for one hope that there may be no slackening or recession of any sort."

3. Because of the aim in view. The hearty response with which all classes of the people have met the efforts of our nations to mobilize their full strength has been due not so much to the colossal proportions and immense difficulties of the undertaking as to the high quality of the end in view. So in the world undertaking of the Church, the claims of its majestic purpose carry a stronger

appeal than the claims of its large dimensions and difficult problems.

If the Canadian and American nations can call forth so enthusiastic and widespread a public commitment to the cause for which they fight, may the Church not expect a similar response throughout her membership in behalf of the cause of her world campaign? And after all do the aims not run on parallel lines? And do they not make their appeal to the same qualities of mind and heart? The man who puts everything of himself into the campaign to give the Christian message to the whole world is the sort of man who will put all that he has into the present War for righteousness and liberty throughout the world. Student Volunteers for foreign missions in the colleges have been the readiest, in Britain, in Canada and in the United States, to volunteer for military service. The sons of missionaries have enlisted in large numbers.[1] Conversely, may we not expect that men whose answer is so ready to the call of the nation have an answer ready to the call of the world campaign of the Kingdom of God?

We have altogether underrated the forces that might have been marshalled to so great a cause as the world program of Christianity. If the true nature of that cause is brought before the Christian college men and women of today, and a ringing call made for volunteers to go out to the frontiers of the Kingdom, there should be such a response on the part of able and devoted students as will crowd the ranks of the Foreign Missionary Legion of the Christian Church and keep it up to full strength.

The same is true of the supporting constituency. The battlefields tell no more stirring tales of heroism than the communities from which the soldiers have come. How many of the service flags that hang in our windows could tell of hearts within that are aching but that rejoice in the privilege of sacrifice. When word came to Ports-

[1] According to *The Presbyterian Record*, January, 1918, every son of a Canadian Presbyterian missionary who is of fighting age has enlisted.

mouth that one of its boats had been torpedoed and had gone down with all hands, the wives of the seamen hid their tears and sang together the National Anthem of England. After a costly Zeppelin raid on East London, the women from that part of the city begged Parliament not to withdraw one airplane from the front in order to strengthen the home defences. M. Jusserand, the French Ambassador at Washington, in speaking at a dinner in New York on February 6, 1917, told of the peasants in Brittany who, when the tolling of church bells announced the outbreak of war, went up into their steeples and changed the tolling into joyous carols. Up and down the cities and villages of Canada there is that rugged, heroic, self-sacrificing spirit that will give to the limit and then give more for a Cause that to them is glorious and commanding.

This other Cause, is it less glorious and commanding? Should we not expect from others and demand from ourselves in behalf of that Cause as lavish an offering of treasure and of life? A tithe of the sacrifice that is so cheerfully made in Canada and the United States for the aims of the War would go far to realize the aims of the foreign undertakings of the Church.

4. Because of its rewarding character. The War not only has uncovered splendid deposits of loyalty, heroism, chivalry, resourcefulness, determination, patience and sacrificial unselfishness, it has also highly developed these qualities. There have been many apostles of the value of war in awakening and cultivating the resources of the human spirit. "One of the prime dangers of civilization," said Colonel Roosevelt a few years ago, "has always been its tendency to cause the loss of the virile fighting virtues, of the fighting edge." The irony of it is that he addressed these words to an audience in Berlin. Evidently his remarks were heeded. But the truth of his words has been more than demonstrated by the present War which has developed not only qualities of virility and ruggedness but, in many at least, the finer qualities of compassion, kindliness, forbearance and sacrifice. It has

taught many lessons, such as economy and self-discipline, which we needed to learn. It has brought to the surface our finest national ideals. It has put a new quality into our patriotism and fused us into a new national unity. It has broadened our outlook, sharpened our perceptions, brought us closer to reality, given us a truer standard of values. So it has been in Great Britain. Mr. Lloyd George in his famous Queen's Hall speech on September 19, 1914, said of the effects of the War even at that early date:

> It is bringing a new outlook for all classes. The great flood of luxury and sloth which had submerged the land is receding, and a new Britain is appearing. . . . We have been living in a sheltered valley for generations. We have been too comfortable and too indulgent, many, perhaps, too selfish, and the stern hand of fate has scourged us to an elevation where we can see the great everlasting things that matter for a nation—the great peaks we had forgotten, of Honour, Duty, Patriotism, and, clad in glittering white, the great pinnacle of Sacrifice pointing like a rugged finger to Heaven.

For these most useful awakenings and developments in the individual human spirit and in our corporate life we need something like a war.

Something like a war. But not war itself. It exacts too much of us and awakens too much within us that would better be left dormant. A "moral equivalent for war" is Professor William James' familiar phrase. And in the missionary undertaking of the Church we have just that, an equivalent in all its helpful phases, but with none of its wasting or degrading aspects. It is rewarding because it brings into play and develops every splendid quality that is exercised or expanded by war. Its value to increase capacity, round out character and develop personality is part of the experience of a multitude of men and women. It is rewarding because of the satisfactions which it brings. There is an exhilaration in spending one's self in a Cause so worthy. Into this Cause we can pour the full voltage of our energy, the full measure of our days and of our devotion and know that nothing is wasted. The supreme glory of sacrifice is reached only

when the Cause is supremely glorious. Read the words[1] of Sir Robert Falconer, President of the University of Toronto, as though they related not to the War but to the missionary crusade of the Church, "Men die, the Cause lives. . . . We are no company of footsore slaves, but disciplined crusaders on behalf of an imperishable cause," and we lift them to a yet nobler truth. But the great reward for every man is the inner commendation of his course, the ennobling sense of a duty done regardless of the cost. How rich is that reward for the man who throws his life with abandon into this campaign for the redemption of men and the enthronement of Christ throughout the world.

The task to which we are called in behalf of the non-Christian world is one that fully satisfies and abundantly rewards. Everything good that War can do, this crusade of love can do, has done and is now doing for congregations and colleges and also for countless men and women who have made it their supreme business and their controlling passion.

This is the Call of a World Task in War Time. We speak of it as the call of a task, of an emergency, of a need. But, after all, is it not the call of Christ? In the present call of the nation, the call of liberty, the call of humanity, many a man and woman has recognized His clear imperative. More sharply still in this other campaign, through all the voices that cry out for prompt and effective and sweeping measures by the Church for the redemption of mankind, we should distinguish His voice of entreaty and command. "Back to Christ" men often tell us. He is not behind us, but ahead. Our duty is to follow, to come close after Him. In this undertaking they do not also serve who only *stand* and *wait*. It is His will that we should move forward.

The Call is distinctly individual. If we are near enough to catch His voice at all, it comes to each of us as a piercingly personal call. No one is excused. No one

[1] In his Convocation address, September, 1917.

can shift his separate responsibility upon the shoulders of another. Will any of us be found slacking in the day of God's power? Let us each earnestly counsel with himself, "If every Christian were to answer the call with my degree of loyalty and devotion, would Christ be satisfied, would He be vindicated and enthroned in all the earth, would His message and His spirit sweep across the nations and meet the utmost needs of humanity? The world task of the Church is my world task."

QUESTIONS FOR THOUGHT AND DISCUSSION

For discussion in groups only a few questions should be used. They should be carefully selected and given out in advance.

CHAPTER I

What seem to you to be the seeds from which this war has grown? What things other than war are the fruits of such seeds?

Are any such seeds or such fruits to be found on your college campus? In your home town? In your nation?

On what grounds has it been contended that the Golden Rule is not practicable between nations? What is your own opinion and how do you defend it?

What is the most convincing evidence of the lack of reality in the Christianity of Anglo-Saxons and Americans—national sins, wrong international attitudes, the survival of war or the spirit of hate?

Does it seem to you inevitable that the soldier should have hatred toward his enemy in his heart? Can a nation or an individual wage war with genuine love and goodwill toward the enemy? What is the testimony of this War on this point?

Would our hands be weakened in war if all hate were taken out of our souls? How is the spirit of hate being developed? How may we offset this spirit?

What are the most striking arguments you could make to prove that Christianity is not "played out" or impotent? Could you argue that it now appears to be more potent than ever?

Do you believe that war can be destroyed by the increase of education, of science, of commerce, of law? What

are the reasons for your belief? Wherein, in your opinion, does the hope of the ultimate destruction of war lie? Why?

Do you think that Christian principles, if they had been allowed free play in Christian lives, would have prevented the present War? What principles?

What seem to you to be the main obstacles to reality in religion? How can such obstacles be overcome? Does the strongest demand for religious reality today come from individual, national or international life?

Do you think that an American or Canadian can be an enthusiastic and active advocate of war in the present instance and justify himself as a man of peace? Why or why not?

What seem to you the surest tests of the reality of a person's religion? Of a nation's?

What are the characteristics of a universal religion?

Is the religion of your campus worth sending to the students of other lands? Is your religion, the one you live, worth sharing with others?

Would the religion Jesus Christ lived solve the world's problem? Would there be war if all men lived the religion He lived? Would there be hatred if His principles governed the relations between classes and between nations?

Of the reasons which the War has brought out for the immediate propagation of our faith among the nations, which appeals to you as the strongest? Why?

In what way would you show that foreign missions are the constructive counterpart of the War we are now carrying on?

What does history show about the vitality of a religion that is not shared?

CHAPTER II

What aspects of Christianity are today most in need of vindication?

Draft an outline for an address which, if you were a leader of the native church in China, you would make

to persuade your non-Christian countrymen that Christianity has not failed.

Up to what point would victory for the Allies carry humanity in the establishment of a truly Christian international order? Can an internationalized world be the final outcome of the War unless it first exists in the hearts of men and women?

On what evils does provincialism rest? What is the cure for it?

Do you agree with the statement that "no one can henceforth be called educated whose study has not been done in an atmosphere of world interest"? How many people do you know, or know of, who really think internationally?

How can we change people's thinking and make it international rather than provincial? What responsibility does it seem to you rests upon students to lead in international thinking?

Do you agree with the college professor who recently said that no man or woman would be fit for the political duties of a citizen in 1919 who knew nothing of missions?

What is distinctive in the national ambitions of Canada? Of the United States? What is the besetting sin of nationalism in these nations?

What elements may nationalism rightly preserve as the spirit of Christian internationalism develops? How is a nation to learn the lesson of self-mastery?

In what ways may globe trotters and non-missionary Westerners residing in the cities of the Orient strengthen the hands of the missionary? How would you summarize the white peril in Africa?

How does the factory legislation of your state or province compare with that of Japan? To what extent do you think the conditions existing in the industrial plants of your nation will affect those of the East?

How can the world, which commerce, travel, education, improved means of communication, etc., have made a neighborhood, be transformed into a brotherhood?

What is your opinion of the Oriental exclusion laws of Canada? Of the United States? What would seem to you a fair method of regulating immigration, one which would be worthy of an internationalized world?

If you were an Oriental student, who knew nothing of Christianity and Christian civilization save what you learned of them on your campus, what would be your estimate of them?

How may an attitude of friendliness be shown to the Orientals and Latin Americans who are studying in the United States and Canada? To what wholesome elements in our national life should we seek to expose them?

What contacts between the West and the East other than those mentioned in the chapter should be Christianized?

In your judgment, wherein lies the closest connection between world missions and world peace?

What is the greatest danger that threatens the backwash of Eastern influence upon the West?

How may the "Yellow Peril" be turned into a "Golden Opportunity"?

What seems to you the greatest single reason demanding that we give our most earnest and immediate attention to the Christianizing of all our impacts upon other peoples? Would you place Christian missions first among these impacts? Why?

CHAPTER III

Of the new difficulties which the War has created in missionary work, which seems to you the most serious? Why?

In what respects may these several difficulties prove to be advantages?

In what ways and by what means is the War likely to affect caste in India?

What social customs and ideas are now undergoing transformation in Islam?

What aspects of the modern life of Japan are now in a plastic condition?

How would you express the religious idea at the heart of democracy? What connection have Christian missions with the spread of democracy in the earth?

What modern problems common to the nations of the East find no adequate solution in their traditional faiths?

What missionary opportunity do you see in the present collapse of Islam's political power?

If you were a missionary, what advantage would you take of the sharp distinction that the War has revealed between essential Christianity and the attitudes and practices of conventional Christianity in the West?

Impersonate an Indian soldier on his return from France telling an audience in his home village of the friendliness shown to him by Christians during the War.

How do you account for the increased vitality of the Church in the mission field during the years of the War? How may that vitality be conserved?

Which is more significant for the future of Christianity in the Orient, the mass movement in India or the turning to Christ of the educated classes in China? Why? (This question may take the form of a debate. Material may be found in Bishop Oldham's "India, Malaysia and the Philippines," Chap V, and G. S. Eddy's "Students of Asia," Chap. IV, also in recent files of missionary periodicals.)

CHAPTER IV

How can the splendid sympathies and generosity which the sufferings of the War have roused be conserved after the War is over?

What are some of the lessons which the West may learn from the East?

In what ways are the peoples of non-Christian lands suffering because of the War?

Are there any sufferings akin to these in the non-Christian nations when there is no War?

How do you explain the fact that such sufferings have always existed in non-Christian nations, and that we have not done more to relieve them?

In what ways is the War likely to increase the needs of non-Christian peoples?

What do you consider the greatest single cause of the poverty in the non-Christian world?

What has religion to do with meeting the problems of poverty, disease and degradation?

What have the religions and customs of non-Christian lands done to children?

Which do you think is the most heartbreaking, the sorrow of the English widow or that of the widow of India? Why?

Where does the deepest degradation of womanhood appear in non-Christian lands? Why do you think so?

What is distinctive in Christianity regarding the honoring of womanhood?

What need in non-Christian nations is making today the most urgent appeal for relief?

How would Jesus' view of the worth of the individual and of social responsibility compare with that of the non-Christian religions? (See E. D. Soper's "The Faiths of Mankind.")

What is it that makes it possible for you to bear sorrow without despair?

What difference would it make to you to have to meet great suffering without that?

If you were going out as a foreign missionary, what aspect of the world's present need would you hope primarily to relieve?

Write a brief summary of what Christian missions are now doing, apart from the direct preaching of the Gospel, to meet the needs of the non-Christian nations.

In what ways can we help to lessen the pain of the people of non-Christian countries?

CHAPTER V

How would you define the aims of the War?

How would you define the aims of the foreign missionary movement?

What do you think would be the effect on the bringing to

pass of the new and righteous world for which our armies fight, if we should lessen our work on the mission field because we were at war?

What answer would you give to a person who said that he thought the work of Christian missions should be retrenched during war time?

What would you say to one who said that while he did not believe in retrenchment he felt that we should not attempt to do more than keep up existing missionary work until after the War?

What attitude have Great Britain and Canada taken toward their missionary work during this War?

How do you account for the missionary awakenings which so often have occurred in times of national disturbance and disaster?

What signs have you observed of a similar awakening in the Protestant churches of North America during the present War period?

What demands will such an awakening make upon the colleges, universities and theological seminaries? How may these institutions help to create a missionary uprising in the Church today?

What seems to you the greatest single thing which will create and maintain a permanent world peace?

What relation has the missionary enterprise to this?

How near did the early Christians come to giving the Gospel to the entire world in their day? (See C. R. Watson, "God's Plan of World Redemption," pp. 121, 124-125, 141-152.) How do you account for the rapid spread of Christianity in that era?

Is it correct to say that it must be God's intention that some generation should complete the evangelization of the world and that until the contrary is proven through the effort, we should reckon that ours is the generation to do it? Why or why not?

In your judgment, what factors in the present world situation present the strongest appeal for an immediate program of reaching the whole of humanity with the Gospel?

In what respects is the world more open to the Christian message than it ever was before?

What lessons may we learn from the spread of Islam in Africa?

What is the most useful equipment for her world task that the Church has gained from her missionary experience? Why do you think so?

How would you answer one who objected to the project of carrying the Christian message into all the world on the ground that it would be too costly in men and money?

When would you consider that a nation could be called "evangelized"?

Have we greater or less reason to hold to the Watchword today than Christian students had when it was adopted? Why?

How does the acceptance of the Watchword as a personal challenge and purpose enrich one's life? What can each one of us do for its realization?

CHAPTER VI

How would you attempt to awaken a missionary interest in a Christian to whom the world aspects of Christianity had not yet appealed?

How do you account for the lack of missionary interest in so many Christians?

What arguments would you use in trying to induce a friend to join a group for the study and discussion of the world problems of the Christian religion?

By what methods might missionary intelligence be developed in your college? Church?

What constitute powers of leadership? Write a letter to a busy but efficient Christian asking him, or her, to take the chairmanship of a missionary committee.

What constitutes an adequate program of missionary giving?

In what ways can the nation's method of mobilizing man power be duplicated in the world campaign of the church?

How do you think a large expansion of foreign missionary work would affect the work in behalf of home needs?

What, in your judgment, constitutes a missionary call? How did the call come to any missionaries of whom you know?

Is a student justified in volunteering for foreign missionary service if at present his Board has more applicants than it can send?

What do you consider the indispensable qualifications for a successful missionary?

How can prayer for missions be systematized without becoming mechanical?

What expansion would you look for within the life of one who became earnest and conscientious in prayer for the world enterprise of the church?

What appears to you the strongest reason for a thorough mobilization of the church for her world campaign? Why?

How would you show that the foreign missionary undertaking furnishes a moral equivalent for war?

What would it involve for you if you should commit yourself fully to the world program of Christ?

SUGGESTIONS FOR AUXILIARY READING

Since the course is concerned with movements and developments of the hour, the best reference material must be sought in periodicals, especially *The Missionary Review of the World,* and in pamphlets and reports published by Foreign Mission Boards.

Some of the best books for auxiliary reading are the following:

G. S. Eddy—The Students of Asia.

G. S. Eddy—With Our Soldiers in France.

W. P. Faunce—Social Aspects of Foreign Missions.

H. E. Fosdick—The Challenge of the Present Crisis.

Sidney L. Gulick—America and the Orient.

[E. T. Iglehart, Editor]—The Christian Movement in the Japanese Empire.

[E. C. Lobenstine, Editor]—China Mission Year Book.

[Chas. S. Macfarland, Editor]—The Churches of Christ in Time of War.

J. R. Mott—The Present World Situation.
J. R. Mott—The Decisive Hour of Christian Missions.
J. R. Mott—The Evangelization of the World in this Generation.
J. H. Oldham—The World and the Gospel.
H. F. Ward and R. H. Edwards—Christianizing Community Life.

APPENDIX A

SOME PRAYERS FOR USE IN WAR TIME

A PRAYER FOR WORLD FRIENDSHIP

By Harry Emerson Fosdick

Father of all nations, endue us with vision, and courage, and resource in Thee, that the crisis of the world may become the opportunity of the Kingdom. Guide our country, empower our churches, inspire and restrain ourselves and all men that righteousness may triumph. For wisdom to discern the means most profitable to abiding peace and international concord, for leaders to point the way and for multitudes to follow them, till all nations are one fraternity, we pray to Thee. Make real the brotherhood of man, O God, and glorify our race in a fellowship of friendly peoples. O Lord, crucified afresh by the sin of the world, after this Calvary, grant us, we beseech Thee, an Easter Day and a triumphant Christ.

A PRAYER IN TIME OF WAR

By Isaac Ogden Rankin

O Lord of Hosts, in whose hands are all the counsels and events of earth, in this hour of our nation's trial we appeal to Thee. In war and battle may we always be the instruments of Thy judgment and Thy righteousness. Grant us deliverance from disaster, and, if it please Thee, glorious and enduring victory. Bless especially with grace and wisdom Thy servant, the President of the United States, the commander of our armies. Preserve our ships upon the sea and our soldiers on the shore. Purify our nation's hearts from pride and cruelty and our lips from boasting. Let us

not go forth to battle as those who are greedy of gain or honor, not in hatred or in love of strife, but in desire of justice and as helpers of the weak. In all experiences through which Thou makest us to pass may the assurance of Thy rule in the affairs of men be our confidence and consolation. Remember the wounded and the sick and those who are appointed to die, and make them sharers of Thy kingdom. Strengthen us for all endurance, and especially sustain and comfort those who mourn for the dead. Deny us not Thy swift decision in mercy both to us and to our enemies. And may the coming of Thy kingdom bring all cruelties and jealousies, all strife and hatred, to a speedy and eternal end, through Jesus Christ our Lord. Amen.

A PRAYER FOR USE OF STUDENTS IN WAR TIME

By Edward I. Bosworth

Almighty God, Father of all mankind, have mercy on us. Forgive us that hitherto we have not looked with humility, self-sacrifice and devotion upon the lot of those less favored than ourselves in our own and other lands. We now feel the stern, loving pressure of Thy will upon us. Therefore, we pray Thee, purify our souls and fit them for the times and tasks that face us.

We offer ourselves and all that we have to Thee, to be used in life and death to bring a larger life to all men of every race. May those of us who are called to take up arms in the battle for a better world be everywhere true followers of Jesus Christ. In camp may our hearts be kept pure and the Gospel word be often on our lips. In the fierceness of fighting may we be quiet and unafraid. May those of us who will die in battle find the Lord of life with us in the death hour. May those of us who will bring our brothers to death do the deed without hate, eager to meet them again, sometime and somewhere to do the will of God together.

Grant to those who minister in hospitals power to bring not only healing to the bodies but peace to the souls of the sick and wounded far from home.

Give patience to all who in suspense wait and pray at home and fortify their souls for whatever message may come.

Give peace to the nations in Thine own time, O God.

In the name of Jesus Christ our Lord, the Savior of the world. Amen.

A PRAYER FOR OUR ENEMIES

By Charles Gore, Bishop of Oxford

Give Thy Blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among us as among them. Drive away the evil passions of hatred, suspicion and the fever of war, among us as among them. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale hosts of sufferers, among us as among them. Reward the patient industry, loving kindness and simplicity of the common people and all the men of good heart, among us as among them. Forgive the cruelty, the ambition, the foolish pride, the heartless scheme, of which the world rulers have been guilty. Teach us everywhere to repent and to amend. Help us so to use our present afflictions which come from us and not from Thee, that we may build on the ruins of our evil past, a firm and lasting peace. Grant that, united in a good understanding, with these who are now become our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, in the emulation of great achievements and the rivalry of good deeds, truthful, honest and just in our dealing one with another, and following in all things the standard of the Son of Man whom we have denied and put to shame, and crucified afresh upon the Calvary of our battleground. Amen.

PRAYER FOR THE UNITY OF GOD'S PEOPLE

O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace, give us grace seriously to lay

to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

APPENDIX B

THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counselling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some Missionary Boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the Church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old Boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict cannot return to former positions of contented subjection.

China and Japan have held the balance of power in Eastern Asia, constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than

they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her Army or her Navy. By serving the world most effectively they also greatly serve the state.

We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christion church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the Committee of Reference and Counsel.

James L. Barton,
Chairman,
Wm. I. Chamberlain,
Vice-Chairman,
George Heber Jones,
Secretary.

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